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## NOTES OF THE WEEK.

THE two new students from India expected at Manchester College, Oxford, this fall, are Mr. Bipin Chandra Pal, and Mr. Hem Chandra Sarkar. Each comes with very high testimonials from the joint Committee of selection at Calcutta, and we need not say that they will be cordially welcomed, not only at the College, but by Unitarian sympathisers generally throughout the country.

THE Rev. Stopford A. Brooke, M.A., LL.D., begins his tour of the churches this autumn by preaching at Fort-road, Bermondsey, on Sunday evening, October 9. The minister in charge says it is quite easy to get there. The way is by the Elephant and Castle to the "Dun Cow," in the Old Kent-road at its junction with Upper Grange-road. The church is close to the police station in the latter thoroughfare. The service commences at seven o'clock, but the doors will be open at 6.30, and friends are advised to "come early." The distance is thirty minutes from any of the bridges.

Two friends of the nation have passed away. One of them, Sir George Grey, was in the service of our Government, the other, Mr. Bayard, in the service of the Government of the American Republic. Of the character of the former, the readers of Mr. Mahler's sketch, on another page of this issue, will be able to judge. But his fame was already great with all those who knew the history of our Colonial Empire, and few, if any, who have been borne to rest in St. Paul's have merited

the honour more than he who was buried there last Monday. Of Mr. Bayard, who stood firm for peace between the States and Great Britain at a moment when a man of different temper might have done incalculable harm, what can we say but that he presents to our minds the best type of an American. In culture, humour, capacity, and courtesy he justified the name he bore, and set the ideal of international intercourse between the great sister nations at so high a level that both must be for ever ashamed of any lapse into the wrangling moods of a few years ago.

THE Baptist Union met on Wednesday at Nottingham, Tuesday having been given up to the Missionary Society. The Mayor welcomed the delegates, some 1,200 or more, at a meeting on the Castle-hill; Dr. J. A. Spurgeon, Vice-President of the Union, in response, made reference to the "dry rot of ritualism," and breathed out defiance of all sacerdotalism. The missionary sermon on Tuesday evening was delivered by the Rev. Dr. Lorimer, of Boston, U.S.A.; his subject was "Dying Nations," and its treatment riveted attention during the *hour-and-a-half* for which he spoke. The good old days of long sermons may yet return! Dr. Lorimer's views may be epitomised into this sentence which we quote from the report: "Hinduism is stupefaction; Mohammedanism is putrefaction; and Buddhism is obliteration; Christianity is life." Naturally a thought of Spain suggested itself, but it was parried by the reply that it was not a "Christianised Spain" that now lay in ruins. Perhaps a good Hindoo, or Moslem, or Buddhist might find a like defence of his own faith.

"IAN MACLAREN" spoke in the noblest temper of the good that might be in *all* religions; some of his hearers, having first listened in silent amazement, broke into open murmurs at last. And this naturally helped Dr. Watson to a splendid outburst of eloquence, as he defended the view that the missionary who believed in God's help for all men, even at their worst, would be fittest to act the part of an elder brother who would lead them home to the Father. The annual sermon was preached by the Rev. R. J. Campbell of Brighton on "The Atonement." We see "quaint Socinian views" were set aside for an "Evangelical" view. The president, the Rev. Samuel Vincent, addressed the Union on the subject of "Christian Life," taking up a very practical line of thought. Amongst other topics he dealt with the questions of a London headquarters for the denominational societies; village education; and a Thanksgiving Fund for the new century. Resolutions concerning Anglo-American

concord, and Church aggression in the schools were passed.

THE Church Congress at Bradford practically opened on Sunday, when special sermons were preached in many pulpits. On Tuesday the accredited preachers of the Congress, the Archbishop of York, the Bishop of Glasgow, and the Bishop of Derry delivered sermons, of which the Archbishop's was most noteworthy. In particular he more than hinted that the Ritualist controversy had been provoked as a piece of party parliamentary tactics—a saying which in one of the lesser clergy would have been deemed foolish. Perhaps the finest address delivered up to the time of writing has been that of Dr. Carpenter, the Bishop of Ripon, who is President this year. It is not fair to summarise so fine an utterance—and we must leave illustrative extracts till next week, when we deal with the Congress as a whole. A clever simile presented by the Bishop will be remembered. He said the "compromise" of the Church of England was that of an "axle attached to two wheels." It remains to be seen whether the Episcopal axle can keep one of the wheels from parting company with the other. Dr. Carpenter closed his address with a powerful appeal to the Assembly to pass by all later and more elaborate definitions of the faith, and recite with him the "Apostles' Creed, which he took as representing a purer and more primitive ideal than the others. His hearers accepted the invitation, but it was observed that as they stood there were many who devoutly crossed themselves at the article "the Holy Catholic Church."

THERE has been no lack of similar broad-minded and practical addresses. Dr. Wellton, on the eve of departing for India, declared very outspokenly for the Protestant faith as against all others; and though it is true he seems rather to leave a hearer to infer that his Church is the unique champion of this faith, his words were charged with vigour and sense. On Thursday, again, Professor Campbell begged his hearers to turn from the struggles of rival sects to the words of the Apostles and of Christ. He desired intercommunion amongst good men of all the Churches. The Archbishop of Canterbury gave a strong and clear address to working-men on Wednesday evening, evoking great enthusiasm. The outcome of the ritualist struggle, so far, appears to be that a "Round Table Conference" will be held, with a view to composing the rival systems if possible. But who is so sanguine as to suppose it to be possible?—besides a bishop here and there.

THE question propounded by the Tsar—cannot the great nations come to a halt in

their military expenditure?—one of the greatest questions of the age, is beginning to receive that degree of attention which in the excitement of recent events it failed at first to receive. We could have wished that a more direct and decided tone had marked such utterances as our public men have made on the subject. To be sure the moment when Great Britain and Russia are facing each other on the shores of China with decks practically clear for action is unpropitious to the cause of peace, and we cannot wonder that Austrian and German critics should say in reply to the Tsar's Rescript—"If you mean it, begin to reduce your armies on our frontiers, and so let us follow suit in some confidence." But there is a long distance to be travelled between mooted the subject of disarmament and carrying out any plan. If we were not schooled in patience we might fret our souls at the delays that always intervene in any such case. The thing that cannot be gainsaid is that the Power that freed its serfs before the United States freed its negroes has thus decidedly started the subject. We are not worthy of the name our fathers won in the counsels of the world if we do not go to any prudent length to welcome the thought of international amity thus practically illustrated. We hope the friends of peace will use their best powers to educate public opinion on the subject during the fall. If they abstain from too sanguine a forecast and too radical a programme of reform, in the moderate spirit shown by the British delegates at the Turin Peace Conference, so much the better for their chance of useful and permanent work.

THERE is one way to bar effectually any progress towards mutual co-operation for the ends of international amity. "A Soldier," writing in this month's *Contemporary Review*, takes that way. He assumes, indeed, that the young Tsar of Russia is an honest lover of peace, and that as far as he is concerned the recent Rescript is a *bona fide* utterance. But behind the Tsar the "Soldier" discerns the astuter politicians of the Russian Empire, whom he charges with adroitly using the Tsar's youth and good intentions for their own ends. These are simply to hoodwink Great Britain—other nations if you will—but certainly this nation. The British, good easy men (think the Russian statesmen—according to "A Soldier,") will jump only too readily at the pacific bait so much in keeping with the "Manchester" policy of years ago; meanwhile the military forces of Russia can be drilled up to the desired level before the great contest sets in. Well, if "A Soldier" or anyone else starts such theories we know not how they are to be refuted. But it is clear that if our diplomatists go into congress with any such suspicions, they will but waste their breath. Perhaps it is a characteristic "Soldier's" way of looking at things. Well, the great body of citizens may be as wise as the military mind after all, when they are inclined to believe that other nations besides their own desire peace. But it is amazing how guileless we British seem to be to ourselves, how easily gulled; while to people on the Continent we do not seem quite so simple after all. If we vehemently suspect them they are not likely to credit us with noble motives either. It is a time for greater generosity.

#### OUR BRADFORD CONGREGATION.

In an article (one of a series) on "Religious Progress in Bradford," the *Bradford Observer* says the Unitarians and the Society of Friends are the two oldest forms of Bradford Nonconformity.

Yet, says the writer of the article referred to, it is not, however, as Unitarianism that the first of these is known in the earlier years of its history. Its historic parentage is English Presbyterianism, and until the beginning of the present century those who worshipped in many of the older existing Unitarian chapels were known as Presbyterians. It was as such that in 1688, the year of the landing of William of Orange, a chapel was built for them, most probably at Chapel Green, Little Horton, for there is a doubt as to the place. The honour of being the birth-place of Bradford Nonconformity is claimed by some for Chapel Fold, Wibsey, though to us the balance of evidence seems in favour of the Chapel Green site. But previous to this, so early, indeed, as 1672—ten years after the passing of the Act of Uniformity—meetings for worship had been held in the house of Thomas Sharp at Horton. In the year above mentioned he licensed his library as a preaching-room, and formed the society out of which the English Presbyterianism of Bradford grew. In the chapel at Chapel Green they continued to meet till 1719, when they removed to a new chapel which had been built in Chapel-lane, Bradford.

For a hundred and fifty years the congregation continued to meet in that venerable sanctuary. Then, in 1867, as we shall presently relate, it was pulled down to make room for the handsome edifice with which modern Bradford is familiar.

But "the years had wrought their changes" in more important matters than sanctuary walls. Doctrinal and ecclesiastical developments had taken place, the Presbyterian order of Church government had given way to the Congregational, and the once sturdy Calvinism of Cromwellian England had passed, through Arianism, to Unitarianism. In their freedom from doctrinal tests, in their reliance on the spirit rather than on the form of doctrine or worship, the modern Unitarians of Chapel Lane remained true to the traditions of their Presbyterian fathers.

Long before 1837, however, they were known as Unitarians, and in that year the congregation worshipping in Chapel Lane was presided over by the Rev. Nicholas T. Heineken. He was the son of a Bremen merchant who had settled in London. He began his ministry in Bradford in 1817, and had therefore been twenty years in the town when our story opens. Benevolent and tolerant, he was most highly esteemed by all classes. Mr. Scruton tells an anecdote of him significant of his character. The family were sitting down to dinner one day when a beggar came to the door. Mr. Heineken cut him a large slice of meat, and, with some bread, gave it to him. When he came back to the table his wife said, "You might have cut the slice off the worse end of the meat." "No," replied Mr. Heineken, "he has had it off the worse end long enough, poor fellow." He engaged in some of the religious

polemics of his time, writing, on the one hand, against Carlile, and on the other against the Rev. Mr. Mann, who had assailed certain portions of his teaching. He continued the ministry of Chapel-lane till 1840, in which year he died very suddenly. In the same year the Rev. George Vance Smith, subsequently Dr. Vance Smith, became minister of the chapel. Dr. Vance Smith was a distinguished scholar of more than national reputation. His stay in Bradford, however, was very brief, for in 1843 he removed to Macclesfield. He was succeeded, in 1844, by the Rev. John Howard Ryland. This gentleman worthily sustained the tradition of learning associated with the pulpit of Chapel-lane. He took a deep interest in the Mechanics' Institute, and in 1858 was elected its president. During his ministry a new vestry was added to the chapel, and new schools were opened on Whit-Sunday, 1846. On his retirement, in 1860, he was succeeded by the Rev. T. Wesley Freckelton, who after a ministry of six years was succeeded, in 1866, by the Rev. Richard Pilcher, B.A. During Mr. Pilcher's ministry the present handsome building was erected. This was in 1868. Mr. Pilcher continued to officiate in the new chapel till 1874, and in that year he was followed by the Rev. W. J. Knapton, who, four years afterwards, on joining the Established Church, was succeeded in the ministry of Chapel-lane by the Rev. Dr. Laird Collier. Dr. Collier retained the pulpit for about eighteen months, and in 1882 he was succeeded by the Rev. J. Cuckson. Mr. Cuckson held his charge for three years, when he accepted the oversight of an important Unitarian Church in Boston, U.S.A. In 1885 the present minister, the Rev. E. Ceredig Jones, M.A., became pastor. Chapel-lane pulpit is unique in the annals of Bradford Nonconformity in presenting an almost unbroken succession of ministers for nearly 200 years. During that long period there has never been a vacancy in the tenure of the pulpit save for an interval of three years, 1728-31, in which the pulpit appears to have been vacant, though perhaps lack of documentary evidence may account for the hiatus. With that exception Mr. Jones, the present minister, is the fifteenth in succession to Nathaniel Priestley, who entered upon his pulpit duties in old Chapel-green in 1690. In Somerset House, London, are three old registers of baptisms and burials in connection with Chapel-lane. The first is one of baptisms, 1730-56; the second is also one of baptisms, 1753-67; and the third one of baptisms and burials, 1763-1837. The communion plate of the church contains an old silver chalice 5 $\frac{3}{4}$  in. high, of Queen Anne style, with two handles, bearing the inscription J. D. and date 1697. The modern communion plate consists of an electro set of two chalices, two plates, and one oval electro dish. At the time of writing, the old schools, erected in 1846, are being replaced by new and larger ones, at an estimated cost of £1,600. The church is to be renovated as soon as the new schools shall be finished, and the many institutions in connection with it are in a very vigorous condition. The membership of the congregation is at present larger than it ever has been in its long history, and it seems as if this, one of the two oldest forms of Nonconformity in the town, were reviving the energies of its youth.

## THE PULPIT.

## "CHRIST AT THE DOOR."

BY THE REV. DENDY AGATE, B.A.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

MANY years ago one of our English painters, then quite a young man, and happily still living, achieved his first great success by depicting Jesus as the Light of the World, standing, lamp in hand, at the door of a house, and knocking for admission. The words of my text were, if I remember rightly, painted as the motto for the picture. There were, of course, some who found fault with the conception as a whole, or with this or that detail, but the picture, in spite of an over-gorgeousness, which must, I think, have struck everyone, made a lasting impression upon many minds, largely because of the mingled strength and sweetness of the Saviour's face. Had the artist failed there, nothing else could have compensated for the failure. To many men and women, some already touched by the spirit of discipleship, some careless hitherto, the truth was brought home that Christ still stands and knocks at countless human hearts—that the door is often closed against him—but that those who open it and welcome the sacred guest find the most blessed of companionship. So I ask you to think with me to-day of that knocking at the door—of him who often waits so long before the door is opened, and the welcome given—of the peace and joy he brings to those who are ready to receive him.

Observe, first of all, that it is of a human Jesus that we are called to think. Those to whom he is a mysterious being, half-human, half-divine, must interpret him in their own way; but we must interpret him in ours. What, in brief, is the lesson which he teaches us if we take the figure of my text—"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"? It is, as I have seen it expressed, the consecration of common actions, the presence of the Christ-like spirit in the ordinary concerns of daily life. If Jesus came and sat with us at the family board, joined in our life, as he took his part, long, long ago, in that most simple and unpretentious mode of living into which he was born, and which was lived as the natural order of home life in that day and clime, what lessons should we learn from the companionship? It is not needful, I think, to dwell upon the contrasts which would strike us in outward matters, if we compared the home life which is natural to us with that which was natural to him. I go below these external things; and I am sure that if Jesus were our daily companion there are some things we could not choose but learn.

We should be more careful of our words. There is force in the passage in Matthew's gospel which tells how Jesus said, "Out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. By thy words thou shalt be justified, and by thy words thou shalt be condemned." The words are an

index of the mind, whether they be spoken carelessly or deliberately. Yet the speech of all of us is determined to some extent—often very largely—by the company we are in. What we would not say before some persons we do say—sometimes rightly, sometimes wrongly—before others. A blush of shame springs to the cheeks, a muttered excuse to the lips, of one who finds himself suddenly overheard in saying to a group of intimates what was intended for their ears alone. And it is impossible for such a thing to happen without the speaker's being inwardly reminded of the want of seemliness in what he has been uttering. His conscience, which had been sleeping before, is roused, at least for a time; though, in truth, it may soon relapse again. The felt presence of Jesus as a daily companion would, then, work a change in our hasty words, our unkind words, our untruthful words, our unseemly words, holding them back from our lips and suggesting better words instead. Even in a child's life the sense of such a companionship, could it be effectually maintained, might become of great service, for children often speak to each other when they are alone words of anger and of selfishness which they do, to some extent, check in the presence of their elders. How often would the presence of a gentle, pure-minded, unselfish companion save us all from sinning with our lips!

In such companionship as that of Jesus we should again be more prompt to kindly deeds, and should, moreover, often do the good we do from loftier motives. It was one part of the heavy charge which Jesus brought against some of the professedly most religious of his day, that their good deeds were done that they might be seen of men; and the spirit thus rebuked, is, I imagine, not without its influence to-day in various classes of society, whether they profess to be religious or not. You remember how, in one of the greatest and saddest of modern novels, "Vanity Fair," the woman, who is devoid alike of heart and of principle, and has no affection even for her child, but is always scheming to create a favourable impression, draws her little boy to her in the presence of a company of friends, and kisses him. The child looks her full in the face, trembling and turning very red, and says in all innocence, "You never kiss me at home, mamma," at which there is a general silence and consternation, and a by no means pleasant look in the mother's eyes. Such hypocritical affection is poles asunder from that which the *felt* presence of a companion at once holy and clear-sighted would call forth. Rather, if we felt that presence aright, should we find our hearts often rebuked for lack of ready sympathy, and of promptings to helpful deeds, while they would be won insensibly to this better service. We have all known, I imagine, a few men and women of whom it may safely be said that they carry with them an *atmosphere* of kindness: it is not merely what they say or what they do that influences us, but what they are altogether—in speech, in manner, in unobtrusive but most real and weighty goodness—finding expression in "that best portion of a good man's life, his little nameless unremembered acts of kindness and of love." Such a spirit insensibly but most powerfully draws out the best that is in other natures too.

From such promptings to better words and kindlier deeds—to simplicity and straightforwardness in speech and action—would also come, in the felt presence of such a companion as Jesus Christ, a *purifying of our whole inner life* of thought and motive. That consummation was beautifully expressed by America's most widely-read and widely-loved poet in the words,—

And evermore beside him on his way

The unseen Christ shall move,

That he may lean upon his arm and say,

"Dost thou, dear Lord, approve?"

I imagine that, even at the best, we should often feel how far away we were from the heavenly-mindedness which marked the real Jesus; but to have him in thought with us, through every waking hour, could not fail to touch our hearts with a diviner fire, to refresh them as with a purifying breeze which swept all baser things away. We should often find our hearts calm and strong and pure, when now we are under the sway of passion, cast down by weakness, or beguiled by that which is unworthy. Walking with him, we should know far more often than we do the mind that was in Christ Jesus, and should share it more and more.

Further yet, the felt presence of our Master would make us more conscious of *the presence of our God*. I can understand its being urged, from a somewhat literal point of view, that all that I have said is secured to the devout Theist—if he be true to his principles—by his faith in God, and that one who holds simply the doctrine of the humanity of Jesus is debarred from such ideal companionship as that of which I have been speaking, and should be content with the one great, all-embracing truth of the constant presence, constant knowledge, constant love, of the Father of all human spirits. But for myself I see no inconsistency between what I have been trying to set forth and that great all-embracing truth first indicated. For most certain is it that God often leads us to Himself and keeps us in the better way by human ministration, and that in the frequent weakness, weariness, and instability of our hearts we need every aid that can legitimately be ours. To take the ideal and invisible Christ as your daily companion, to open the door of your heart to him, that he may enter in and share your ordinary life, in times both of toil and refreshing, of sorrow and of joy—is not to ignore, but rather to understand more fully the *Divine* presence in which on earth Jesus rejoiced to abide, and to full repose in which he desired—and, may I not say? still desires—to bring all his disciples. For if Jesus be in truth the spiritual head of humanity, it is difficult to think of him as being so far away in boundless celestial regions as to have no knowledge of what goes on on earth, no care for the progress of the *Divine* kingdom. I draw near, at this point, to a profound problem on which any dogmatic and over-confident utterance would be wholly out of place; but there is no reason why I should not say that, given the faith in human immortality, it is *legitimate* to believe that those who have passed from our sight are not themselves precluded from some knowledge—it may be an intimate knowledge—of the onward march of events here below; it is also *legitimate* to believe that, under *Divine* providence, they are able in some

way to influence the minds of those whom they left behind. Many good men have so believed, and so believe to-day. It is legitimate—allowable, I say, and it *may* be the truth; while, on the other hand, it may be the truth that God in His providence, having some greater work for them to do elsewhere, veils earth's present history from the eyes of those who once lived on earth, as He now veils them from our eyes. Speculation on such themes and possibilities should be kept within narrow limits, for, if freely indulged in, it tends rather to weaken than to strengthen the character and the spiritual forces of the heart; but if you accept the faith in immortality, accept it and rejoice in it, you cannot help feeling with glad assurance that you are spiritually akin to all faithful souls on earth and in heaven, and you are free to take any of them into a spiritual companionship which cannot fail to be helpful to you. And such companionship will not lessen but will confirm and exalt your power of feeling that you and all in whose company you thus rejoice to be are in the constant, uplifting, sanctifying presence of your God.

And this consciousness of the Divine presence, thus brought about by the influence of the best of earthly companions, must result in a more constant gratitude to God for all His gifts, a more steadfast reliance on the Divine will. There are, alas! those who are always complaining of this or that, always on the look-out for the weaker spots in the character of a neighbour or a friend: always dissatisfied with their surroundings, though not so often dissatisfied with themselves. If these could hear the knocking of Christ at the door of their hearts, and opened it to welcome him, how changed the spirit of their lives would be! For he would bring them on, by such steps as I have indicated, to that repose in God which blessed his own great and noble spirit, and instead of always finding fault and being discontented, their hearts would overflow with gratitude to the Giver of all good.

By Divine ordaining, then, Jesus stands at the door of many hearts, and asks that they be opened that he may enter in. Do we feel sometimes that a companionship so august would so rebuke our poverty of heart and worldliness of spirit, that we should find the constraint too great, and might desire again a freer and less regulated life? No doubt if we judge of the Master by the spirit of some who have called themselves, and according to their light have striven to be, his disciples, the fear would not be unreasonable; but I take it to be wholly unreasonable if you understand what the spirit of Jesus really is. Of formal constraint and pious gloom, he knew nothing; but lived, and desired his disciples to live, a natural and loving life at home and in the world. If you shared his spirit more fully you would indeed cease to desire some things on which now you set your heart, but which are really unworthy of you: but it could be no conscious loss or constraint, rather added peace and cheerfulness of soul, to have risen above them.

Rejoice, I would say finally, rejoice in all earthly companionships that are most like that which Christ would bring into your life. Do not let him, or any who share his spirit, knock in vain at the door of your hearts; for, entering in, they will fill both your hearts and your homes with light and joy; and cheered and strengthened

by their presence you will be able to serve God better by your work in this busy world day by day.

#### SOME PERSONAL REMINISCENCES OF SIR GEORGE GREY.

Lives of great men all remind us  
We can make our lives sublime.

THAT a great man has gone from amongst us in the person of Sir George Grey, sometime Governor of South Australia, Cape Colony and notably of New Zealand, none, I think, with any knowledge of the facts of his life and work will be disposed to deny.

In my diary of a trip to Australasia in 1894 I find the following entry:—

"February 2.—Poured all day, yet it was one of the most interesting days of my life, thanks to several hours' tête-à-tête conversation with Sir George Grey, ex-Governor of New Zealand."

It was written at the Geyser Hotel, near Rotorua, in the North Island of New Zealand, and the conversation referred to proved to be the first of a regular daily series extending over a fortnight which I was privileged to have with the Grand Old Man of New Zealand. I despair absolutely of being able to convey to others a tithe of the impression produced on my mind by the marvellously magnetic personality of Sir George Grey, but some of my friends appear to think that a few personal reminiscences of my meetings with him among the Maoris would be of interest at the present time.

Olive Schreiner dedicates her last book to

"A great good man, Sir George Grey, once Governor of Cape Colony, who, during his rule in South Africa, bound to himself the Dutchmen, Englishmen, and natives he governed by an uncorruptible justice and a broad humanity, and who is remembered among us to-day as representing the noblest attributes of an Imperial Rule."

There are few New Zealanders, and probably no Maoris who would not endorse with enthusiasm that tribute to Sir George Grey's justice and humanity. The reverence and affection he inspired amongst the natives of New Zealand was phenomenal. I myself frequently saw the most striking evidences of this. Had I, with the utmost deliberation, chosen the spot in which to meet the ex-Governor, I could not have fixed on a more happy locality than the one in which, by extreme good fortune, I chanced to come across him. The Geyser Hotel lies just outside one of the most important Maori settlements that still remain—namely, the village of Whakarewarewa. I constantly went in and out amongst the Maoris of this village in the company of Sir G. Grey, and it was touching beyond words to see the extreme cordiality of the relations between the natives and the man they had learned to look upon as, and to call, their "Father." No doubt the fact of his having thoroughly mastered the language of the Maoris, and made himself familiar with their legends, traditions, and customs, had much to do with this. In the Preface of his book on "Polynesian Mythology" is the following very characteristic passage:—"Clearly I could not as Governor of the country permit so close a veil (namely, the veil of an unknown language) to remain drawn between myself and the aged and influential chiefs whom it was my duty to

attach to British interests and to the British race, whose regard and confidence, as also that of their tribes, it was my desire to secure, and with whom it was necessary that I should hold the most unrestricted intercourse. Only one thing could, under such circumstances, be done, and that was to acquaint myself with the ancient language of the country, to collect its traditional poems and legends, to induce their priests to impart to me their mythology, and to study their proverbs. For more than eight years I devoted a great part of my available time to these pursuits."

That "respect and confidence" he won, as I have said, to a truly marvellous extent. In the Lake of Rotorua there is an island which the Maoris consider sacred, and of which they have steadily refused to sell an acre at any price. Yet they offered him half of the island as a free gift, with the sole proviso that he should come and live amongst them.

Whilst I was staying at the Geyser Hotel I was afforded a remarkable instance of his power and influence over them. They had for years been levying an exorbitant toll at one of the volcanic sights, amid a constant flow of protests of which they took not the slightest notice. At last the protests became too serious to be ignored. There was a meeting of the tribe, and it was decided to send a deputation to Sir George, and to ask for an expression of opinion from him. The ex-Governor told them that they were overshooting the mark, and immediately the toll was reduced to a more reasonable figure.

The secret of this confidence and cordiality of relationship is not far to seek. The Maoris knew—had they not before them a long chain of indisputable evidence, both in his official and his private acts?—that Grey was a man of honour, in whose word they could trust *absolutely*, and more than that—a man of the broadest and most intense sympathies.

Politically he was a Radical of Radicals, and he told me that his principal idea in entering on a colonial career had been that he might give a practical trial in new lands to the democratic ideas which possessed his being, and then be able to point the Old Country to successful *faits accomplis* as an encouragement to similar experiments at home. I suppose it would be difficult to find a more thoroughly democratic constitution than the one he framed for New Zealand. Whether his unwavering optimism and faith in human nature did not sometimes a little blind him to actualities, which it was not safe to ignore, it is beyond my present purpose to discuss.

But extreme Radical though he was, he was nevertheless a thorough-going Imperialist, and nothing, I think, lay nearer to his heart than the idea of some sort of British Federation with a Parliament in which all the colonies of any note should be duly represented. Nay, his dream went further and extended to a Federation of the entire Anglo-Saxon race. It was a theme he loved to dwell on. At that time it provoked, for the most part, nothing but sceptical shrugs of the shoulders. But the events of the last few years have revealed to the multitude currents of a strength previously suspected only by wise men and prophets; and who, at the present moment, will dare to say that the dream is impossible of realisation in *some* shape or form?

Sir George, I found, was an enthusiastic supporter of Women's Suffrage. He put it this way: The State is a large family. In a well-balanced family man and woman jointly settle their domestic affairs. Why should it not be so in the State? And then he propounded a novel—I had almost said quaint—idea which I had never heard expressed before, that there should be two Houses of Parliament—one for the men and the other for the women legislators, and that together they should direct the affairs of the nation.

But political and social matters were very far from monopolising his time and thought. Like Mr. Gladstone, Sir George Grey had strong literary tastes. There is scarcely a literary genius of the century whom he had not known and corresponded with. The result was an immense mass of most interesting letters and books.

These, or nearly all of them, he gave to Cape Town and to Auckland, together with handsome public library buildings for their housing, and I well remember his saying, with a look of intense happiness, that nothing in connection with his career gave him more joy to think of than that he had thus been able to lay a foundation-stone of literature and learning for the free use of the people of two continents—two continents in whose future, it is almost unnecessary to add, he had the most unbounded belief.

The last conversation I had with him in New Zealand was of so sacred a nature that I have hesitated much before endeavouring to trace publicly its outline; but I feel that it revealed so immensely important a factor in his character that I should not be doing my duty if I refrained from touching on the subject. It was on the evening before his departure and we were walking up and down outside the hotel in the growing darkness. Suddenly he said:—"There is one thing we have not, so far, talked about, and that is Religion. And yet there is nothing I grow surer about than that no great and good work which is to have the elements of permanency in it can be done in any sphere of life unless by the inspiration of religion." And then he unfolded to me his idea of true religion—at any rate in its relation to Politics. How to him religion meant doing the will of his Father, how it must of necessity be His will that His children all the world over should be happy, and how, therefore, one's great aim and ideal should be to bring happiness into as many homes as possible. How the motto which he had set before him all through his life was, "Thy kingdom come," and how he never prayed the words without consciously dwelling on the thought and hope of happy lives and happy homes for all God's children.

I can find no words to express my sense of the inspiration which flowed from the aged bent statesman as he preached that wonderful sermon in the stillness of the night. He never told me—nor have I the slightest desire to know—what particular denomination he belonged to. His was the Church Universal, and to me his life breathed the very spirit of Christ. As long as England sends out men of that noble type to build up and to maintain her Empire—not, as the *Standard* generously puts it in its obituary leader, by bloodshed, but by wisdom and genius of the highest order—so long will Greater Britain be safe indeed.

J. MAHLER, JUNR.

## LITERATURE.

### THE GRAND MUJIK.\*

THIS is a book to which it is easy to be unjust. If it be taken, as in some quarters it has been taken, for an attempt at formal biographical writing, it may appear somewhat ill-disposed and even incoherent. If the style should be tried by high canons of literary purity, some blemishes could no doubt be found. But it is absurd to apply such canons to a book which claims but to interpret a living prophet, and to apply his teaching to our present urgent needs. Mr. Perris's study does not pretend to be polite literature; it is rather a piece of journalism, in the best sense and kind, where more labour is bestowed upon the attainment of exact knowledge and a true estimate of its significance than upon minor details in the manner of its setting forth. Nor is this a formal biography, but what Mr. Perris calls it, "A study in personal evolution." The merits of such a study are plainly to be reckoned by the answers which we can give to these questions:—Is there a real live soul here displayed? Does it grow before us as we read? Tried by this test the work must be pronounced exceedingly, even strangely, successful. Count Tolstoy, in these pages, is vigorously alive, and his life grows before our eyes with as much order and likelihood as are possible in a character so various and intense. The author's own words are no unfair index of his intention, and suggest no greater success than he may claim. "If I am essaying a yet more complex task"—than the trial of a Russian refugee at the Old Bailey, for inciting to the assassination of the Tsar—"at least the consciousness of its difficulty is something; and as many years of consideration have gone to its accomplishment as the Old Bailey judge and jury gave hours. Moreover, I am offering no set verdict. . . . It is pretty certain, for the present, at any rate, that very few of the thousands interested in him will devote months to a systematic examination of his writings, and to getting the results into the focus necessary for the clear realisation of a steadily developed and self-consistent personality.

. . . But the very abundance, spontaneity and suggestiveness of his ideas—the impetuosity and conviction of immediate urgency with which they are put forth red-hot from an unresting brain—make error easy, and the exact and comprehensive view, the complete synthesis, for which Tolstoy never seems to have time himself, immensely difficult." As an essay towards the aim which is here indicated, beset as it is by difficulties which the author does not exaggerate, Mr. Perris's essay deserves ungrudging praise.

What manner of man, then, is he whose life is here set out before our eyes? The vulgar conception of Tolstoy might perhaps be expressed thus:—A Russian nobleman, full of fads, very clever with his pen, who affects the life of a peasant, was once a revolutionary, and now preaches non-resistance. To this the more educated might add:—He is also known as the author of a shocking realistic novel, and the worst harmony of

the Gospels that ever was concocted. The former of these accounts is not inaccurate, as a synthesis of his external life from a normal Western point of view; the latter hints at the elusive, mercurial incalculability of his inner nature, and the contradictions which confound our sympathy and cripple our attempts to analyse him.

The picturesque incidents in his visible life, which before his "conversion" invested it with so quaint a grandeur, are few, and Mr. Perris is at no pains to display them. He fought with supreme gallantry in the Crimea, and that his courage is of no vulgar quality we may learn from the lurid sketches of war which established his literary reputation in 1856. The bravery which could sustain itself while sensibilities so keen were being so cruelly wrung is of heroic temper. He once quarrelled violently, and unjustifiably, with Turgeneff. A foreign tour, an active campaign against famine, a few critical moments when the sword of the Tsar seemed about to fall on him—these fill up the sum of his tangible biography. Whosoever writes about Tolstoy must content himself, for themes, with mind, soul and spirit.

To an Englishman of to-day, tied and bound by more prejudices than he ever suspects, few studies could be more laborious and dispiriting, few more salutary, than that of the mind, soul and spirit of Leo Tolstoy. We are still suffering, perhaps more than other nations, from the effects of a millennium of scholastic philosophy. Even in natural science the lesson of the *Novum Organum* is ill learnt, and in other realms of thought who knows, who applies it? Our categories are few and narrow. Our souls' striving is not to revise, increase, expand them, but to cramp our thought into their arbitrary channels. Most mischievous are those which the logic of experience has sucked empty of meaning—impalpable abstractions, *nominis umbræ*, which yet wield over human superstition the sceptre of a false god. Olympus is no longer tenanted, but the multitude abases itself before the mist, and reads the man who dare tell them the mountain top is bare. If we would lay those phantoms, "the voice of the Universal Church," "what science teaches," let us contemplate this Russian prophet. We shall find ourselves face to face with a chaos that will not grow cosmic for all our formulæ. Neither "church" nor "progress," nor yet "democracy" or "collectivism," let alone "liberty," "altruism," "self-realisation," will range these atoms into convenient and satisfactory ranks and files. But the most deluded of us dare hardly deny that there is cosmos here, visible to the *eruditus oculus*. We must unsophisticate our seeing, try back behind our principles, tear open closed questions, go to school again in God's world and learn a better language. If Tolstoy taught us no more than to revise our categories he would teach us much.

If any reader should be induced to study Tolstoy's life and teaching, and to cast off at the start those mental wrappings which he will find himself forced to part with, sooner or later, in the task, he must needs feel pathetically unarmed and naked. The medicinal force of such a course would be blunted if we should try to provide him with a substitute set of presumptions, but one word of advice might be of service. He will fare better with the great, old

\* "Leo Tolstoy, the Grand Mujik." A study in personal evolution, by G. H. Perris. T. Fisher Unwin. 5s.

concepts, "love," "duty," "will," than with any narrower rule of thought and feeling. Mr. Perris's way is better. He shows us, now and then, a ridge between two peaks that seem severed, traces the warm river to its head in the glacier, names the rock which causes the eddy; but when there appear inconsistencies which he cannot explain or reconcile he neither suppresses them nor bridges them with words, but presents them unreconciled, as real elements, however inconsonant, in a real and earnest man.

There are critics who dispose of Tolstoy by a much more handy method. He is a mattoid, an ill-regulated, neurotic person, abnormally developed in power of literary style, but, considered as a whole, degenerate. His inconsistencies and intensities are in their eyes the well-known stigma of asymmetry. For proof they point to the morbid freaks and fancies of his childhood, and to the introspective self-consciousness which led him to record them. Stripped of jargon, this means that Tolstoy's personality is the result of a malformed brain—"mal-formed" because it is not "normal," like yours and mine. But if we were to accept the materialist philosophy, and learn its curious terminology, should we not all sigh for malformed brains? You cannot be a genius—that is, a man in any field extraordinarily great—without a malformed brain. Every genius possesses "stigmata." But if the prefix *mal* affects us in our study of Tolstoy, it must be because it corresponds to some fatal vice in his moral or intellectual nature. Where and what is that vice? We shall be told, perhaps, that it is a "lack of balance." This may be but an ill-natured way of saying that he is hard to correlate, harder to define (except as a "mattoid," which does not help us much); or it may mean that he suffers from weakness of will. If so, it is ridiculously untrue. The freaks of his childhood, which are very like those of other children, derive their significance in Tolstoy from the fact that his every faculty is intense and heroic. We see him already attempting, with childhood's poor equipment of experience and knowledge, the problems he has spent a life of zealous labour in trying to solve. He has grand passions, grand powers, a grand disdain for criticism and for factitious consistency; he strikes like Hercules, and leaps where another man would staidly walk, but he has also an almost superhuman power of patience and self-direction. The heroic power and passion is ruled by a heroic will. If we seek in him the signs of failing vitality we seek in vain. Will, conscience, perseverance, truthfulness, patience, an austere manliness; love, sympathy, delight in beauty, a sweet delicacy of soul—these are the elements of his turbulence, the stuff of his art. The anthropology which would discredit Tolstoy discredits itself.

The doctrines of Tolstoy's later writings should be read in his own words, in order that we may really catch his point of view. But some points in them are well known. He finds a solution for political, social, economic difficulties, not in any new principles of statecraft, not in any plan of organisation, but in the right conduct of each individual life. For every man he prescribes labour, and simple abstinence from evil. Evil is never to be fought with evil for a weapon, but always to be overcome with good. The utmost that man can inflict is to be endured, rather than that

we should either do evil at his bidding or inflict evil, by way of defence or reprisal, upon him. The beautiful Christliness of this teaching is so clear and winsome that if we decide against it, as a way of actual life, we do so with regret and shame. Is the world ripe for it? May we lay aside compulsion, police, trade protection, as we have laid aside torture and persecution, as we long to lay aside war? Tolstoy tells us that war has never done real good, and we can almost believe him. Can we believe him when we are told that it is better to suffer assault and wrong than to defend ourselves, or allow another to defend us, by means that give pain to our assailant? At least we can practise the loving forbearance which issues this command. At least we can carry out, in far greater measure than we have hitherto carried out, the spirit of this word of Jesus, now re-spoken in a new language by a new prophet. At least we can set ourselves and our congregations to work in this spirit upon the sore tasks which perplex mankind, seeking to solve them by no political measure or creed, but by a chymic change in the soul of men. Let the men of God arouse themselves, and work in new confidence and hope: for with them, not with the men of war or the men of mammon, lies the slow regeneration of society. The utmost that statecraft, finance, or warfare can do is to meet, as they arise, the crying abuses of this imperfect order; but if a better order is to arise, it must be wrought by peaceful, forbearing goodness, slowly, with tireless labour and endurance, leaving men's single souls.

E. W. LUMMIS.

#### KARL MARX AND SOCIALISM.\*

THE two books named below present a striking contrast. The first is by the Austrian Minister of Finance, who is also Honorary Professor of Political Economy in the University of Vienna; the second is by—one knows not whom. In the one case we have scientific exactness and thoroughness, an admirable temper, and a terse, lucid style (the translation is excellent); in the other case, we have the laxity of an irresponsible writer, prejudice, exaggeration, diffuseness, and vain repetitions.

The Austrian writer devotes himself to proving that Marx is inconsistent with himself, that he provides the refutation of his own fundamental theory. Peculiar circumstances made this task one of urgent importance. The grand argument of the first volume of "Das Kapital" (1867) was this: that the source of all exchange value, and therefore of all profits, is labour. Marx himself, however, was obliged to acknowledge that experience seemed to contradict his theory, and he promised an explanation of the apparent difficulty in later volumes of his work. But he died in 1883, and it was not till 1885 that his friend Engels published the second volume. Even this, however, only renewed the promise of an explanation, and the question was not dealt with until the third volume appeared in 1894. What was the effect of this long postponement? "Expert criticism," says Professor Böhm-Bawerk, "thought it might venture to

prophecy with certainty that Marx would never redeem this promise, because, as it sought elaborately to prove, the contradiction was insoluble. Its reasoning, however, made no impression at all on the mass of Marx's followers. His simple promise outweighed all logical refutations." (P. 24.)

It is now no longer possible to take shelter under a mere name. Marx's promise has lost all its authority, his theory must stand or fall by argument alone. The book before us shows that it falls, that Marx himself in his third volume makes admissions which overthrow it, and that the attempts of his disciples to prop it up are vain. The importance of this result will be recognised by all who know how widespread has been the influence of Marx's writings, how large a part they have played in supplying the extreme forms of "socialism" with a basis of economic theory.

In a brief review it is impossible even to sketch in outline the Professor's argument—there is in it so much careful examination of Marx's language. The method and tone of the work, and its net result may, however, be indicated by such passages as the following:—

"The evidence that an author has contradicted himself may be a necessary stage, but it cannot be the ultimate aim of a fruitful and well-directed criticism. To be aware that there is a defect in a system, which may be accidental only and peculiar to the author, requires a comparatively low degree of critical intelligence. A firmly-rooted system can only be effectually overthrown by discovering with absolute precision the point at which the error made its way into the system, and the manner in which it spread and branched itself out. As opponents, we ought to study the beginning, the development, and the final issue of the error which culminates in self-contradiction as thoroughly, I might almost say as sympathetically, as we would study the connection of a system with which we were in agreement." (P. 124.)

"The Marxian system presents us now with a spectacle at first sight strange, but, under the circumstances described, quite natural—namely, that by far the greater part of the system is a masterpiece of close and forcible logic worthy of the intellect of its author, but that in two places—and those, alas! just the most decisive places—incredibly weak and careless reasoning is inserted. The first place is just at the beginning when the theory first separates itself from the facts, and the second is after the first quarter of the third volume when facts are again brought within the horizon of the reader." (P. 170.)

With regard to the second book before us, only a word need be added. The truths that it contains (and he would be a dull person who could not pit many a truth against the fancies of popular socialistic literature) have all been presented much better in other books, such as Flint's "Socialism"—which, indeed, "Scotsburn" frequently falls back upon when he wants an argument effectively stated. The reviewer could not receive a more appropriate hint. He has to consider whether the book under notice has any kind of merit which other books on similar lines do not possess—that is, whether the book justifies its existence. In this case the answer is negative, in spite of the extraordinary assertion on the first page—"I

\* "Karl Marx and the Close of his System. A Criticism." By E. von Böhm-Bawerk. English translation. Unwin. 6s.

\* "What is Socialism?" By Scotsburn. Isbister. 7s. 6d.

shall endeavour to avoid all ambiguity of phrase and *all matter of debate*." In this phrase the author does not quite do himself justice! Still, Flint's "Socialism" and other books may be recommended before his.  
H. RAWLINGS.

#### SHORT NOTICES.

A NEW and popular edition of F. W. Robertson's *Sermons* is being issued, in the hope that the power of his ministry, which during the preacher's life-time was fraught with special significance for working-men, may thus be widely extended throughout the country. Those who heard Robertson testify to the marvellous power of his spoken word, and his continued influence through the printed sermons (though simply written out from notes, and often quite fragmentary) and through Mr. Stopford Brooke's biography, has been undoubtedly a great force in the broadening of religious thought and the teaching of a spiritual Christianity. The first volume of the new edition has an introduction by Dr. John Watson (Ian Maclaren), with a brief sketch of Robertson's life, and notes on his place as a religious teacher; but much is lost in such a sketch when there is no reference to that passage in a lecture to working-men at Brighton, in which he told indirectly of his own passing through the shadows of doubt, while breaking away from the doctrines of his youth, and his strong hold on the "grand, simple landmarks of morality," which were his security, and by which he was brought at last into the glorious light of a new and living faith. Dr. Watson speaks of the wide range of readers the sermons have commanded, and notes especially his power over ministers of all denominations, so that his distinction has been to be the preacher's preacher. "Under his teaching and spirit the very face of preaching was changed in half the pulpits of our land. The winter of dreary tradition and wooden doctrine passed and the spring of fresh, living, winsome religious teaching arrived. This voice, so persuasive, so unworldly, so real, brought his generation face to face with Jesus as he taught and worked in Galilee, and into actual touch with religion. He gave us back the living Christ; he awoke the spiritual instincts of the soul." Even if, therefore, the hope of reaching a large popular audience by this new edition should not be realised, a great service will have been rendered if the sermons are thus brought within reach of a fresh generation of preachers. (Kegan Paul, Trench, Trübner and Co. 1s. 6d.)

A NOTEWORTHY method of commemorating the memory of the late Hubert Howard, the son of the Earl of Carlisle, who was killed in the Soudan while acting as *Times*' Correspondent, has been adopted by Lady Carlisle, who has sent a cheque for £500 to the North of England Temperance League in assistance of the Band of Hope Movement. She says: "I give this money as a thankoffering because I have the blessing of knowing that my son Hubert was, during his short but eventful span of life, faithful to the total abstinence pledge he took when he was ten years old." Why not start a "Howard" corps of workers in each temperance society?

#### THE CHILDREN'S COLUMN.

CHILDREN, do you know what corn is?  
"Of course," you say. "What a silly question to ask us!"

And do you know what a pine tree is?

"Of course," you say, again.

Well, then, I need not tell you what these things are. You all know so much, nowadays. Most of you study botany at school and learn the anatomy of the flowers, plants and trees, and how to dissect them, and name each part. All their wonders are laid open to your eager eyes and ready brains. But have you ever thought what other lessons these flowers and trees can teach us, if we keep our minds ready to receive them?

Now I am not going to tell you about flowers, but of the corn and the pine trees that I questioned you about a moment ago.

As I sit writing, a beautiful picture, or rather the memory of one, comes to me. It is not a picture painted on canvas by man's hand. No. Something more beautiful than even a clever artist could paint, because the tints in this picture vary with every fresh breeze and cloud shadow that sweeps across it. It is a valley up in the extreme north of Lancashire, just bordering on the Lake District, and very near to pretty little Arncliffe. This valley is protected on either side by hills clothed with cool, green pine woods, in which, in the spring-time, all the ground is simply covered with the snowy flowers and tender leaves of the lily of the valley, so that one scarcely knows where to tread for very fear of crushing so much loveliness. And down in the valley itself lie the golden cornfields spreading out, right to the feet of the pines above. Oh, what a feast it is to the eyes that look during so many, many months upon the dusty dirty walls of city houses!

Now, children, I want those of you who have golden heads to listen to me. The dark-haired boys and girls will find something for them later on. Golden-haired children, think of yourselves for a few moments as the waving golden corn. It grows, as you have done, from a very tiny thing. And as it grows it ripens. And as it ripens, it turns from its first tender greenery into that splendid golden yellow which covers the cornfields far and wide, and delights our eyes with its beauty. But, not only does its *beauty* delight our eyes—what else does it do? Do not the farmers come and cut it down and store it, so that after the summer of looking beautiful it does something else? It becomes useful in a second way. For the corn was useful to us when it apparently did nothing more than stand in the fields, and did not, as you would think, feed us or help us in any way. But through our eyes we do a great deal of living. If we see beautiful things, that feeds our minds, so that our thoughts grow beautiful too. So, you see, the corn, after the farmers cut it down, feeds our bodies, and before it is cut it feeds our minds with the loveliness of its colour, spreading like great patches of sunlight over the fields. And where there is sunlight, there, also, is a bit of happiness for someone.

You, with the golden heads, be always like the corn, and be patches of sunlight. And,

listen—Do not always be sunshiny only in temper, but let the sun likeness be in your clothes. Be always neat and fresh like the dainty white daisies that grow with the corn. Remember that mere usefulness is not always the only thing to aim at. Boys and girls alike, whether you are plain or handsome, your personal appearance, the difference between being clean and fresh, and dirty and untidy, means a great deal of happiness, or otherwise, to father and mother, brother or sister. So besides being useful like the corn when it is ground, be also beautiful in appearance.

And you, dark-haired boys and girls, think of the tall, straight pine trees. How upright and stately they are, as they stand among the other trees in the fragrant summer woods, looking out over and sheltering with their strong, pliant bangles the valley where the gold of the corn makes sunshine! They are like sentinels. They remain even after the leaves on the other trees are dead, guarding and sheltering them through the storms of winter. Like *sentinels*! What is a sentinel? One—is it not?—who guards something.

Now, dark-haired little ones, be you like the tall pine trees. Be straight, stand firm, and guard something—that is, look after some one. There is, perhaps, mother who is tired when your lessons are over and you are home from school. See first whether you can do some little thing every day to help those tired hands and feet that, maybe, have been working all day long for you, and if you cannot help her in that way, then *guard* her. I do not mean defend her from any actual danger—no, but guard her ears from too noisy play. When she is not tired she loves to hear your shouts and laughter; but if she be tired, play quietly. Then the sound of your voices partly hushed *for her sake* will rest her more than anything else in the wide world. And if it is not mother, it may be father, or some little sister or brother or friend who is ill or tired. The sense that you have sacrificed a little of your keen animal spirits, and have thought for them, will soothe and comfort the tired one. Think over this when you are alone. It will help you to grow tall and straight like the pine trees. And the pines do something else, also. They give out a most subtle and lovely perfume. Have you ever smelt it? It is sweet and strong, and so refreshing when you smell it in the woods and crush the soft ground covered with the pine needles beneath your feet. You, also, can give out perfume. It can, if you choose, flow from you in a hundred different ways—in your actions; in the tones of your voices; and in the words and thoughts which those voices express. If they are sweet and pure and straight—or true—they will always be good, and good things of any kind whatsoever will always find a nook or cranny to abide in.

So, dark-haired children, be straight, be strong, be fragrant, and being fragrant in yourselves, give of your fragrance to others.

BERTHA GUTHRIE.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. W. G. Bond, 5s.; Mrs. Gandy, 3s. This fund is now closed.

# The Inquirer.

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LONDON, OCTOBER 1, 1898.

## AN ADVISORY COMMITTEE FOR FREE CHURCHES.

THE members of the Provincial Assembly of London and the South-Eastern Counties, at their annual meeting at Dover on Tuesday next, will be called upon to decide a question of the utmost importance. The special Committee appointed at the last meeting of the Assembly to consider the re-appointment of an Advisory Committee is to present a report unanimously urging the re-appointment, and the Assembly will have to decide what steps are to be taken in the matter.

The grounds on which this re-appointment is urged are that such an Advisory Committee renders valuable services in two ways: "(1) By promoting, when invited so to do, the settlement of disputes or the solution of difficulties affecting the harmony of individual congregations; (2) by making inquiry into the credentials of persons applying for admission into the ministry of our churches." And it is held that the existence of some such body is essential to the dignity and reputation of ministers and to the welfare of congregations included in the Assembly. The Committee also suggest the adoption of certain by-laws defining the purposes and the essential limitation of the functions of an Advisory Committee of an Assembly of Non-Subscribing Churches.

One of the chief duties of the Advisory Committee it is proposed thus to define: "On the application of any person desiring to enter the ministry in any part of the Province to examine into his character and personal fitness,

but not into his doctrinal belief." This is the essential point. The Committee must be satisfied of the personal fitness of any applicant for the ministry of religion, which must of course include the possession of religion and the power of helpful religious ministration in the congregation; what they are precluded from making a test of their approbation or the reverse is the special form of doctrinal belief held by the applicant. They are not expected to give a certificate of orthodoxy of any kind, and indeed are expressly forbidden to do so by the constitution of the churches they represent.

There should be no doubt or difficulty as to this distinction. The Non-Subscribing Churches of the Assembly will expect to be assured by their Advisory Committee that anyone recommended to their consideration is in his moral character and personal qualifications worthy of the office of a minister of religion and capable of fulfilling its high functions; but the responsibility must remain with each congregation to determine whether the form of doctrine held by any applicant is such as to render his ministrations helpful to them and sufficient for their needs.

What course the discussion on these proposals is likely to take we cannot forecast, but we trust most earnestly that the issue will not be confused, and that there will be no hesitation in making the suggested appointment. We will not here refer to any past controversies, and will only add that the responsibility of maintaining the power of Christian truth in a body of Free Churches must rest with the churches themselves. Their first duty is to maintain in their fellowship a genuine Catholic inclusiveness, and to have faith in God and the spiritual power of His truth. Any attempt to safeguard the Christian testimony of the churches by dogmatic limitations, imposed by a committee of inquisition, would be contrary to their fundamental principle, and a confession not of faith, but of faithlessness. A dogmatic test might seem for a time to be effectual, but in reality would be futile and mischievous in its practical results. The trust of our spiritual freedom is a constant reminder that no profession of "Lord, Lord," will avail, but only the doing of the FATHER'S will. The one way to purge our Free Churches of elements that are felt to be defective or injurious is to fill them with worshippers who live more truly in the spirit of the religion of Jesus. Thus the grace and truth of the Christian Gospel will be declared, and what is essential in its spirit will prevail, and minister with growing power to the needs of men.

The one essential thing to be demanded of those who are called in a special sense to be ministers, with whatever group of churches they may be connected, is that they shall be men of genuine religion; and in our fellowship it is asked also that they shall have faith in the Freedom of the

Spirit. To help in securing such men, and to exclude the unfit, an Advisory Committee can be of great service, and we do not think that the Provincial Assembly of London and the South-Eastern Counties will neglect such means for the strengthening of the ministry of its churches.

## A LIVING WITNESS.

THE long summer days are over, and with the harvest of the year rich stores of many holiday delights, new vigour, and happy memories have been gathered in. From the great mountain heights, from pleasant country resting-places, from the moors and the sea-shore, people have returned to their homes, and faces are now set steadfastly towards the winter's work.

Our thought is specially of the friends who are gathered into the fellowship of our Free Churches throughout the country. This is the time for renewed consecration to the common cause, for the ordering of our forces, the planning and the vigorous taking up of work, in the gladness of a high and holy purpose. Energy and time and many personal and material gifts are to be dedicated anew to the strengthening of our churches—to the service of the cause for which they stand. It is well at such a time that we should unite in a common act of recollection, that our endeavours may be concentrated on the one great purpose to which our churches are devoted, and we may be strengthened by the sense of fellowship in that high service.

We have reason to be glad and thankful that we are called to this service. In our churches we are united in the freedom of the Spirit for the worship of God, and for the nurture of the true life with Him. To this, with singleness of aim, we must renew our dedication. We are called to minister to the needs of men, and to bear a living witness. It must be not in words, but in the power of the Spirit in which our churches live. We have to prove that this bond of our religion does suffice, and is the source of abundant power and joy; that it unites us in the fellowship of the children of God, that it controls and directs in the way of righteousness. It is a purpose than which none can be more sacred, or appeal more strongly for complete self-surrender and humble and strenuous endeavour, that in our gathering in the church we may make a true place of prayer, a home of the Spirit, where men may know the power of the living God, who speaks in the hearts of His children and quickens to all faithful service in the world.

There is a great gladness in this dedication of ourselves simply to the service of God. We trust in the power of truth and the freedom of the Spirit. We know that our worship must be in spirit and in truth, and that in complete surrender to truth we are giving

ourselves into God's hand, to be led in His way. It is sometimes said that this freedom of our churches is an idle thing. It will be idle to those who are without religion; but to those who have felt the touch of God in their life and understand what is meant by spiritual conviction of truth it is at the heart of their divinest joy, and lays upon them their most sacred trust. For it means the holding fast with all the energy of their spirit to the truth they now possess, knowing it as God's revealing, bearing in it their witness to Him, and yet with the forward look—rejoicing in the knowledge of Divine things already granted, yet holding this and living in it as the beginning of progressive life, to which much more may be given even here, and in which is the promise of perfect light and joy beyond the shadows of what we call death.

The witness of our churches must be to positive truth, but with no finality of dogma—to truth which is the language of our present life with God, and therefore, first of all, the language of humility and submission, of trust and undying hope. And this is where we find the harmony of doctrine and spiritual freedom. Our conviction of truth we have gained through freedom, and in spiritual freedom it must be maintained, as resting only in the witness of the present Spirit, and ready always for the revealing of fuller and more perfect truth.

As we have come to understand the true life of the children of God it has issued in doctrine which is Unitarian—doctrine which is denied and distrusted by the majority of professing Christians, and yet is to us the very truth of the religion of Jesus himself. We cannot ignore this marked difference between ourselves and the holders of what is known as orthodox doctrine, and in maintaining the witness of our churches this also is laid upon us, not so much in theological dispute as in the testimony of a genuine Christian life and worship, to prove that this, which we maintain, is truth of God, and the highest and most potent truth. Not in self-assertion, but in complete self-surrender, that testimony can be truly borne, and to this also we must renew our dedication. "To Truth, to Liberty, to Religion"—the appeal once more comes to us that we should thus devote our whole strength to the service of God and of our fellow-men in the way which He has made clear. Amid the many churches of the land, each with its measure of truth, we have our own witness to bear, and our own work to do. God grant to us all a greater hunger after righteousness and more perfect charity, and may ours be a faithful witness and a faithful work!

For cleansing and strengthening of the will one man gets most help in the school of action, another in the school of suffering.—*Richard Rothe.*

#### A VILLAGE CLASS FOR DRAWING AND WOOD-CARVING.—II.

As the seasons passed on, it was interesting to see how much the younger pupils learnt from their predecessors in the carving. The later carvers got over the early stages at a much quicker rate than the first ones, having seen the work of their seniors in the class, and to some extent learnt from their experience.

Many of the pupils came long distances to attend the class, even before bicycles came into vogue, four or five miles each way, and in some cases much further; and after working hard in the fields and woods all day, it was wonderful that their hands were steady enough for carving.

The friendships which we have formed through the class are delightful. One fine young farmer, who has been some years in California, where he now manages a large ranch, writes to me frequently, and most excellent letters. He is too busy to carve now, but thinks of it with great pleasure, and always hopes to take it up again some day.

The spirit of the class has been excellent all through. In the winter, when we are away, they get up a "ball," for which the young people themselves or their parents join to provide refreshments; someone gives the tea, someone else the cake, another the bread and butter, another the sugar, and some of the mothers or friends go to serve the refreshments. The ball is vastly enjoyed, they pay 2s. each, and send the proceeds to us for the expenses of the class. It was entirely their own idea.

As far as possible the pupils buy their own articles to carve; but when there is something larger or more expensive than usual I pay it out of the fund, which I keep for these purposes, and repay when the article is sold, or when they are able to pay it themselves. In this way they are enabled to do larger pieces of work than they could afford if unaided, and the larger pieces of work give better opportunities for carving, and gain greater experience for the carver than smaller work.

The "Class Fund" is invested in the P.O. Savings Bank, and is the product of penny readings, concerts, and other occasional entertainments, the winter ball, and donations from friends who take an interest in the work. From this all current expenses are paid, and the cost of materials, carriage of goods, &c., are repaid to it after the sale at the exhibition. It also provides some of the prizes offered each year; whilst special prizes are usually offered by friends for special work, particularly with a view to encourage the pupils to adapt or originate designs for themselves, instead of depending on their teachers for them.

The matter of designs for carving is a very important one, for nothing is more improving to the taste and refinement than to work from a beautiful design, or greater waste of time than to carve a poor one. Designs may be had from the "Home Arts and Industries Association" at the Imperial Institute, and we have associated our class with this Society by a subscription of 10s. 6d. per annum. There is a useful publication called the *Carver's Designer*, issued three or four times a year, price one shilling each part, published by Simpkin and Marshall, 23, Paternoster-row, E.C., which contains some good designs and some very indifferent ones,

but a large variety. There are also four sheets of very good designs, edited by Miss E. R. Plowden, 11, Chelsea-gardens, S.W. And there is a very good and useful set of photographs from old carvings, issued by Miss Rowe. These can be bought in single sheets—sixpence each.\* Whilst making use of all of these, I have taken much pains to collect suitable designs from every available quarter: friends have brought me photographs of first-rate carvings from abroad, and I brought some from Norway; and I have been helped in every possible way to get the best designs, which I have adapted to the articles to be carved. Wherever designs can be thus collected from original sources it prevents the monotony of having the same patterns repeated all over the country by different classes, who all draw from the same sources, and gives a class a character of its own.

As the best designs are very apt to become degraded by poor and inexperienced carving, it is very desirable to try and keep up a high standard; and this is best done by the teacher carving specimen pieces of any designs that need experienced interpretation, which can be lent to the carvers as guides in their work. We have found this most useful, and the large collection that we now have of "carved specimens" has done much to bring our pupils to be the good carvers that many of them are. In working from these, with the outline pattern beside them, they learn to interpret for themselves the outline designs which they transfer to the wood.

Many very nice articles, ready-made, can be got for carving from Whiteley's turnery department, Queen's-road, Bayswater; or from the Army and Navy Stores, Victoria-street, Westminster; and from Whiteley, and from a working turner or carpenter and wood merchant any articles for which drawings are supplied can be cut out or made to order. They can be supplied in parts, and put together after the carving is done.

Our class frequently receives orders for carved articles, chiefly in connection with the exhibition in the summer, and this is a great help and encouragement, and provides winter work secure of payment and free from anxiety.

We send work to carving exhibitions from time to time, notably to the "Home Arts" at the Albert Hall, and the Scotch "Home Arts" at Inverness. We sent some also to the Carpenters' Hall Exhibition in London. At all of these, and others, credit has been gained in the form of prizes or "stars of merit."

In awarding our own prizes to our class we have taken care to have the work judged and the prizes awarded by some competent *outsider*, to avoid all possible justification for discontent.

In this, as in everything else, our class has always met with the most generous kindness, no trouble or distance seeming to be a bar when a helping hand can be given. The same spirit characterises the members of the class; at the time of the exhibition the room is most beautifully and tastefully decorated by some of the lads of the class, who get up early to do it before work time. The schoolmaster (who has taught himself also to carve, with a few hints from ourselves) lends us

\* Miss Rowe has also published a little book called "Hints on Wood-Carving." Miss Rowe's publisher is Batsford, High Holborn, W.C.

his beautiful plants in pots; and one youth who is at a distance, and gets his sisters to send him things to carve, tools, &c., and has just earned a good round sum (over £9) by prizes and sales at the exhibition, sent his sisters a present of £1.

Though some of the pupils who have learnt in the class have not been able to keep up the carving, these are few compared with those who go on steadily from year to year, and we have had very few failures.

I have spoken more of the carving than the drawing; but this also goes on steadily, chiefly amongst the children. Some of them are uncommonly bright; and two of the boys have just been promoted to carving, being able to draw very nicely indeed. One of these boys and his sister are extremely fond of the little geometry that they have learnt, and especially of taking home a little card containing a description of a geometrical figure to be worked out step by step. They do them very well; and I sent them a paint-box as a Christmas present, with the help of which they have learnt to colour their little patterns neatly and with good taste. We have a large stock of drawing copies, which the children take with them to their homes and draw during the week, and bring back to be corrected. It is very pleasant to watch the gradual improvement in the drawing: eggs and egg-cups with swellings on them, and bound to topple over, teapots with spouts out of which the tea would run long before they were full, and handles which would break off when touched, crooked and diseased implements of all kinds, gradually steady themselves down into respectable and possible shapes, and as they improve the eagerness of the children grows. There has been, as a rule, all through the class, since it began, a sort of intensity and earnestness which was very striking.

This, I think, ends my story. If it should encourage anyone else to start a similar class I shall be most glad; and I can but wish them anything like the pleasure that the Rothiemurchus Class has been, and is, to its teachers.

GERTRUDE MARTINEAU.

THE *Information Gazette* is the latest addition to Oxford magazines. It claims to supply information "touching Divinity, Learning, and Physic," and emanates from the "Information Office," which is described as a "Scholastic centre for all candidates." The director is Mr. C. C. Ord, M.A., of Magdalen. We find in its first issue several notes of special interest. Reference is made to the approaching departure of Professor Carpenter from Manchester College, and satisfaction is expressed at the prospect of a continuance of his lectures on Comparative Religion. It is added:—"His high gifts are not the less appreciated in the University, because the formal occasion of setting her seal thereto has yet to be taken." Among the notes on books we observe a high commendation of editions of Channing's works; and in a notice of Dr. Welldon's book on "The Hope of Immortality," it is said that "It is a remarkable tribute to Dr. Martineau that one who is a chosen bishop of the English Church draws from him so much of his ripest thought and best inspiration."

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

### THE TRIENNIAL CONFERENCE.

SIR,—It is not true, as you suggest in your article, entitled "The Triennial Conference," in *THE INQUIRER* of 24th inst., that the officials of the above Association have widely circulated in England, as you evidently mean, the printed Minutes of their meetings, held in February and June last.

Anything done in that way must, I think, be laid to my sole charge—neither President nor Treasurer, so far as I know, having had anything to do with the matter.

By direction of the General Purposes Committee of our Association I have been in the habit of sending every year a very few copies of our Annual Minutes to certain gentlemen in England. This year I sent two copies, certainly not more than three, to certain other representative gentlemen, of whom you are one. But in sending you a copy I had no idea that you would fail to respect the prohibition contained in the resolution first quoted by you. In this respect you have been less scrupulous than your brother Editor of the *Christian Life*. Reports are frequently sent to me from England as well as requests for information. Only last week I had a circular from you asking co-operation. In sending copies of our Minutes to you and the Editor of the *Christian Life* I indulged the hope that you might both find passages therein contained—say in the Reports of the Sunday-School Committee and of the Governors of the Orphan Society—worthy of places in your columns. Let me say that not more than five or six copies in all found their way across the Channel through my instrumentality.

J. KENNEDY.

[We must apologise if we have hurt anyone's feelings, but it must be pointed out that the printed copies of the Minutes which we found in the hands of a number of our friends were in no case marked "private," the customary intimation when it is desired to withhold printed communications from the public. It appears that the pamphlet was viewed as partly public, at any rate, as our correspondent says he hoped we might extract passages on the subjects he names. In the absence of special instructions to the contrary we must be pardoned if we thought the subject we dealt with more interesting and important to our public.—ED. INQ.]

### A CORRECTION.

SIR,—By some mistake my name has been omitted from the list of the Committee of the Northumberland and Durham Unitarian Association published in your current issue.

As the names of all the other ministers in the district are inserted, I should not like your readers to conclude that my love for missionary work is in any degree diminished.

This correction is all the more needful, as the same omission occurs in the official report of the Association.

I am sorry to trouble you with this small personal detail.

FRANK WALTERS.

Newcastle-on-Tyne, September 25.

### UNITARIANS AT MORECAMBE.

SIR,—During the last few years a number of Unitarian families have settled in the thriving town of Morecambe. We have no Unitarian place of worship there, and as some of our Morecambe friends find our Lancaster chapel too far away, and the train service on a Sunday inconvenient, they are desirous of commencing services on their own account.

I know that our experience of new causes at sea-side places is not such as to warrant hasty action, and before we take any step in the direction of holding services, it would be well to know, as far as possible, how many Unitarians we could rely upon to begin with. May I ask, therefore, those of your readers who have Unitarian relatives or friends at Morecambe, if they will kindly forward to me the names and addresses of such persons, and I will endeavour to see them.

I am sure my brother ministers will be glad to help by forwarding names and addresses.

As the question is likely to be discussed at the next Committee Meeting of the North and East Lancashire Unitarian Mission, it will be a great convenience if friends will reply at once.

J. CHANNING POLLARD.

32, Regent-street, Lancaster.

### POPULAR CHURCH HISTORY.

SIR,—You speak with approval of Mr. Round's article in the current number of the *Contemporary*, and express a wish that it could be as widely read as the Church Histories which it condemns. We have still to hear what the two historians particularly named have to say in defence, and until they have been heard in reply the case is not quite closed; but meanwhile I should like to be allowed to call attention to the following sentence which seems to me to be the wisest saying in the said article:—"It would be difficult, I fear, to say whether the assailants or the champions of the Church are the more disingenuous now in the arguments on which they rely." Would it be uncharitable to ask Liberationist Lantern Lecturers to give this statement the consideration which it seems to deserve before they enter on another winter's campaign?

But a wider question is this, Can anyone with distinct religious bias be trusted to preach, lecture, discourse, or even to converse, upon those obscure periods of ecclesiastical history, which are the despair, apparently, even of trained experts? Take, for instance, that very familiar topic amongst us, The Two (?) Thousand, whose Ejection in 1662 seems to some to be as much tinged with romance as a famous Retreat of Ten Thousand. Is it, or is it not, matter of historical fact that some of these ministers had not even a Presbyterian ordination, that some were fanatical Fifth Monarchy men, that some had already been evicted because the rightful possessors of their parsonages were still living, that many of them deliberately confined their ministrations to "gathered churches," though

whole parishes were tithed for their support? Before venturing on such delicate ground, ought he not to ask, and wait, for such information as only acknowledged historians can confidently give? Ought we not to set our faces against partisan selection on either side, avoid suppression and insinuation alike, and, surveying the religious history of our country, resolve to see it steadily, and see it whole?

EDWIN P. BARROW.

## PROVINCIAL LETTER.

### NORTH MIDLANDS.

ONE of the two societies, which together form the North Midland Presbyterian and Unitarian Association, will this year, on October 11, hold its centenary meeting in Leicester. This fact has turned my attention to the history of our Association, and induces me, when asked for a Provincial Letter, to take it for my subject for the purpose of getting as well as giving information. The North Midland Association is formed out of the union of two societies, one the "District Association of Presbyterian Ministers," established in 1798, and the other the "North Midland Unitarian Village Mission Society," established in 1857, and now generally described as the North Midland Unitarian Association. With regard to the origin and early history of the older society of Presbyterian ministers, which this year celebrates its centenary, I know nothing. If there are any minute books or other records of its proceedings, they are, at any rate, not in the hands of the present officials of the Association. The idea of the Association was simply one of fellowship, which it promoted by an annual meeting and sermon. It seems to have given no grants to weaker congregations, and to have possessed no missionary functions.

Any missionary work which was done in the district was in connection with single congregations or with individual ministers. If I am not mistaken, the District Association of Presbyterian ministers and congregations in the North Midland was of the same class as the present Provincial Assembly of Lancashire and Cheshire. Its duties began and ended with the annual meeting, it had no subscription list and it gave no grants. Our history differs from that of the Lancashire and Cheshire organisations in that while missionary associations grew up then outside the Provincial Assembly, and have always remained outside, with us the Missionary Association was started by our Provincial Assembly, and from its origin was united with it. Theoretically, it looks like an unholy alliance: on the one hand an unsectarian association of certain Presbyterian ministers and congregations, and on the other a Unitarian village mission. One is inclined to wish that the things had been kept distinct, as in Lancashire and Cheshire, even though the older unsectarian association might have suffered a little from having nothing particular to do. But, practically, I doubt if there has been any disastrous effect. Some of us would much prefer that the word Unitarian should be dropped out of our title, but the policy of the Association is not dependent on its rejection or retention. That policy is the support of our weaker churches in the district, and, when possible,

the establishment of new ones. It was in June, 1857, on the occasion of the Annual Meeting of the North Midland Presbyterian ministers and congregations at Derby, that the village mission was founded. In a circular appealing for support of the new movement and signed by Dr. Brooke Herford and Rev. C. C. Coe, the following paragraph occurs:—"Hitherto all that has been done to assist existing or to form new congregations has been done by individuals or by single congregations, and (in the Peak) by the Village Mission Society of Manchester. It has been felt, therefore, to be very desirable that the already existing Association of our congregations, heretofore simply a meeting for worship and Christian fellowship, should be turned to more practical account as a means of supporting and managing, more efficiently than isolated effort or distant societies could do, this the Unitarian missionary work of the district."

The churches of Ashford, Great Hucklow, Bradwell, Stony Middleton, Leigh and Flagg in the Peak district, of Findern and Ilkeston near Derby, and of Sutton near Mansfield, are mentioned as needing help. This interest in our weaker churches which produced organised effort in 1859 was not sectarian zeal: it was simply one of the many signs of the tendency at that time to pass from the association of the strong for their own advantage to the association of the strong for the advantage of the weak. The fashionable economic theory of the early and middle portion of our century was a "fair field and no favour." Let every man and every Church fight for its own existence and prove that it deserves to live. That was somewhat the spirit of our Presbyterian associations in the earlier part of this century. They were made up of independent churches who met occasionally for worship and friendly intercourse without any further obligation or aims. There was no organised idea of saving each other from extinction or of helping the weak. Both Domestic and District Missions arose amongst a large number of much larger and more striking phenomena as the result of the renewed feeling of the duty of the strong to the weak, which Carlyle and Ruskin in their opposition to the current political economy did so much to promote. The Leicester Domestic Mission was established in 1845, being the association of the members of a congregation with a strong religious life of their own, not to improve themselves but to carry help to others who were in need. It was the same spirit which later, in 1859, produced the North Midland District a village mission, and many other missions of the same kind up and down the country. They were not the product of sectarianism, but of benevolence, arising not from a desire amongst Unitarians to assert themselves, but from a feeling of their responsibility to the weak.

The alliance, in the case of the North Midland, has proved satisfactory and peaceful. It is at once a Provincial Assembly and District Missionary Association. That it is doing a large work no one could claim.

From all sources last year it received £238 15s. 7d., and its grants to seven chapels amounted to £192 1s. 6d. Some years ago the late George Dawson, referring to the treasurer's statement, said he had thought, as he listened to it, that it could

be only the petty cash account. Our income is larger since then, although not so much larger that it quite frees us from the danger of a similar reproach by a man of large ideas. During the last five years the grant-aided churches of the district have remained in practically the same condition, with the exception of the Free Christian Church, Leicester, which is certainly stronger, and the church at Ilkeston, which now has a minister of its own. The rest of the weaker churches show little promise of growth. They are doing good work, which the Association would not willingly let die, and on that ground the assistance is justified.

HENRY GOW.

### THE NEW CHURCH AT WOOLWICH.

ON Thursday, September 22, as briefly reported last week, another new building was formally added to the list of our suburban churches. Strictly speaking, it is a hall—the lecture-room of the entire plan—rather than the church itself, which has been erected, and its locality is better described as Plumstead Common than as Woolwich. The case is adequately put if we say the congregation formed at Woolwich has now left hired halls for a place of worship of its own. The new hall stands on a prominent site overlooking the Common. It is at the rear of the position intended to be occupied by the future church, but it is obvious to all who pass that way; and while the necessity of economising has kept it free from ornament, it is by no means unattractive, while its comfort, lighting, and adaptation for public speaking are all that could be wished. The main structure, which is a lofty and substantial room to seat some 120 persons, is supplemented by a useful side-room with necessary offices; and the whole is undoubtedly a worthy addition—so far as it goes—to our suburban places of work and worship.

On Sunday, September 18, services were held in the building for the first time, and overflowing congregations attended. The meeting on Thursday week was presided over by Mr. S. S. TAYLER, President of the London District Unitarian Society. There was a very good attendance of local friends and a number of visitors from other parts of London. A hymn and prayer opened the meeting and an address was then given by the Rev. Dr. BROOKE HERFORD, President of the B. and F.U.A. After expressing his pleasure at hearing of the very large congregations on Sunday, he said he looked upon that occasion as one for emphasising the value of a simple, earnest, religious faith, such as theirs—a faith so practical, cheerful, and hopeful. In former times people were oppressed by their religious beliefs; they went to bed at night in fear and trembling lest their waking should be in some terrible place of eternal punishment. He knew that the rigid Calvinistic creed had nourished a stern, and even a grand, type of righteousness; but it had never filled men with the courage and hope which came with the full appreciation of Unitarian thought and religious life. Personally, as one reared in Unitarianism he had never known what it was to be afraid of God, though he trusted that what the Bible writers meant by the "fear of the Lord," the reverent awe of the soul in God's presence, was well known to him and his hearers. He hoped

they would not be afraid of standing up for such a faith, even if it should cost some sacrifices at times to do so. In beginning this new chapter of their church history he would remind them of Henry Ward Beecher's saying, "It takes the whole church to preach the whole Gospel." They must try to bring in all who were in need of a religious faith like theirs. St. Chrysostom had said that if the Christian Church were what it ought to be for one day, the world would be converted before nightfall. They could not look for sudden conversions on any large scale, yet if they remembered the spirit of that saying they would help their minister to build up there a true home of faith for the people of the district.

The CHAIRMAN also added his congratulations. The congregation had suffered a good deal of inconvenience and difficulty, but that was past, and they might look forward to a career of happy usefulness. He would point out that their faith did not rest on any exploded doctrine like that of the Fall of Man, which more or less explicitly underlies the orthodox schemes of salvation. Nor did they repose their trust on the authority of the priest—a pernicious principle which was apparently gaining ground around them, and which must be zealously combated. He would urge everyone to be honest and earnest in the pursuit of truth, and to be faithful and conscientious according to the light that came to him. Thus they would work out their own salvation and prove real helpers of the men and women in their district.

The Rev. W. COPELAND BOWIE said he had visited the congregation in its early infancy when it was under the care of the Rev. T. E. M. Edwards, acting for the Committee of the Provincial Association; and he now rejoiced in the evident signs of a vigorous youth into which they had developed. He was glad to see that they had made provision for week-evening meetings and classes and for other useful work; they must be not only Unitarian but utilitarian if they would convince the world that they were good for anything.

Mr. DAVID MARTINEAU added a few words of encouragement; he thought they must all feel indebted to the architect for the skill and interest he had shown in connection with the building.

The Rev. JENKINS JONES (minister of the congregation) moved a hearty vote of thanks to the architect, Mr. Howard Chatfield Clarke, and to the chairman of the evening. He expressed his gratitude that they had reached that stage in their history; but he was persuaded that it would need a large congregation in such a locality in order to be a self-supporting church, and towards that result he trusted they would all work zealously together.

The Rev. T. E. M. EDWARDS seconded the motion, which was duly carried and acknowledged by both the gentlemen referred to.

In the course of the evening music was rendered by several friends, and at the close of the formal proceedings a social hour was spent by the members and friends.

TO CORRESPONDENTS.—Letters, &c. received from the following:—N. A.; O. A. S.; W. L. S.; C. T.; M. G. H.; W. H.; L. P. J.; H. W. H.; E. L. H. T.; E. W. L.; W. C. H.; W. S.; A. P.; E. R. H.; R. J. O.; R. M.; J. R. C.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Aberdare: English Unitarian Church.**—The harvest thanksgiving services held in this place of worship on Sunday and Monday evening last were a decided success. The attendance on each occasion was large. The Rev. Promotho Iol Sen conducted the services, giving us on Sunday three impressive sermons. The preacher's simple style, earnestness, and lofty religious thought created a profound impression upon hearers. Many were the expressions of pleasure and approval heard at the close of the service. Mr. Sen also lectured on Monday evening.

**Boote.**—Successful harvest services were held by the Boote Free Church last Sunday, attended by large congregations, Rev. D. Davis preaching in the morning and Rev. H. W. Hawkes in the evening.

**Bradford.**—On Sunday the harvest festival was held. There were very large congregations at the three services. The preacher for the day was the Rev. E. Ceredig Jones, M.A., who also conducted the flower service in the afternoon. The choir of men and boys was assisted by Miss Bertha Rigg, who, in addition to taking part in the anthems, sang the solos, "Nearer, my God to Thee" (Adams) and "With verdure clad" (Haydn).

**Bradford: Manchester.**—"I had the pleasure of visiting Bradford on Sunday afternoon and evening for the harvest festival. Mr. Joseph Hunshall, the President of the Natural History Society, had addressed the open meeting in the morning on 'What is a Fruit?' In the afternoon the cantata *The Choicest Gift* was given, under the direction of Mr. G. Whittaker, and was very creditably sung (with interspersed recitations) by the youthful choir, somewhat reinforced for the occasion. The choir has made distinct progress; some solo singing, attempted for the first time by two of the girls, was praiseworthy; and it was very pleasant to see in the choir some young people who joined the school when it was first opened four years since and have remained in regular attendance. Both in the choir and at the services I was particularly glad to recognise some big boys who sometimes in the early days of the school gave us a little trouble, but who are now mellowing with lapse of time and under helpful influences, and are genuinely attached to the place and the work. The labours of Mr. Waite, Mr. Mori, and other devoted workers in the Sunday-school are beginning to bear substantial fruit; and the Rev. W. E. Atack, by interesting himself in the lads during the week, has provided additional bonds of union. At the afternoon service, of which I have spoken, nearly 300—scholars, teachers and friends—were present; and the order was also much improved from what it was in earlier days. In the evening I preached to a congregation, chiefly adults, numbering considerably over 100. Anthems were sung by the choir, assisted by other friends; and the hymns at both services were heartily sung by the people. Various friends on the spot, as well as at Gorton and Altrincham, had sent generous contributions of fruit, flowers, &c., for the decoration of the hall, which had been skilfully carried out; and the faces of the worshippers were bright and cheery. Altogether, I felt that the work at Bradford is prospering."—DENDY AGATE.

**Brighton: Free Christian Church.**—On Thursday evening, September 22, the Rev. S. Fletcher Williams preached at the harvest thanksgiving service, and on the following Sunday there were also harvest thanksgiving services, when the Rev. Alfred Hood preached morning and evening. The church was tastefully decorated both on the Thursday and on the Sunday, and there were good congregations at all three services. Miss Annie Comport, L.C.V., gave a beautiful violin solo at each of the services.

**Bridgwater.**—Very successful Sunday-school anniversary and harvest services were held in this place last Sunday. In the morning the minister, the Rev. T. B. Broadrick spoke on "Universal Thanksgiving," and in the evening the scholars, aided by some members of the choir, rendered a floral service, entitled *Christian Symbols*. Good congregations assembled at both services, especially in the evening, when the Old Meeting House was nearly filled.

**Bristol.**—At the monthly meeting of the committee of the Lewin's Mead Domestic Mission, held Sept. 22, the Rev. A. N. Blatchford in the chair, it was unanimously resolved "That this Committee records its warm appreciation of the services rendered to the mission by the Rev. C. D. Badland, M.A., more especially in regard to the

Sunday-school and the literary classes; and that it remembers also, with most cordial thanks, the help so faithfully afforded in the work of the mothers' meeting by Mrs. Badland during her residence in Bristol."

**Cardiff.**—The harvest festival thanksgiving services were held on Sunday, September 25, and attracted quite the largest and most enthusiastic congregations that we have had for some time. The singing was bright and cheerful, and earnest and powerful discourses were delivered by the Rev. J. C. Street, of Shrewsbury. The church was tastefully decorated with flowers, fruits, bread, and vegetables, the latter being sent immediately after the evening service to the central station for local relief, the distress in consequence of the recent coal strike being still prevalent. On Sunday next, October 2, we are to have special services to welcome our new minister, the Rev. J. Tyssul Davis, B.A., late of Devonport.

**Chesham (Bury).**—On Saturday the Rev. J. M. Bass, late of the H.M.C., was inducted to the ministry here. Principal Gordon delivered the charge to the minister, and the Rev. Denny Agate the charge to the congregation. The Rev. J. Collins Odgers welcomed Mr. Bass into the ministry. The Rev. R. T. Herford conducted the devotional service. At a public meeting held in the evening Mr. T. Holt presided, and gave a cordial address on the value of congregational unity. Mr. T. Rigby, Mr. T. Charles, the Rev. A. Gordon, Mr. J. Taylor, the Rev. H. E. Dowson, the Rev. R. T. Herford, the Rev. T. E. Evans, the Mayor (Ald. Healey), and Mr. R. H. Auty, successively addressed the meeting and welcomed the new minister to his duties. Mr. Bass acknowledged the kind welcome given him, and spoke of the work he hoped to do at Chesham.

**Crewkerne.**—The harvest festival was held Sept. 18, Mrs. Broadrick officiating. There were crowded congregations.

**Darlington.**—On Thursday evening week a presentation was made to the Rev. J. H. Weatherall, B.A. Mr. J. Mawson occupied the chair, and the presentation was made by Mr. E. Cox-Walker, who feelingly voiced the sentiments of the entire congregation in expressing sincere regret at the departure of their pastor, though not at the cause thereof. Messrs. Crowther, Brown, Abraham, and Mrs. J. Marshall, and Miss Erith bore ample testimony to the great appreciation in which they, as members of the congregation, held Mr. Weatherall. The Rev. J. H. Weatherall made eloquent response on behalf of himself and his wife, thanking them for the feeling of goodwill which had prompted them to present him with a remembrance of his first ministry. The presentation took the form of a handsome study chair, with a silver-mounted plate, which bore the following inscription:—"Presented to the Rev. J. H. Weatherall, B.A., by the members and friends of the Unitarian Church, Darlington, upon relinquishing his first ministry to enter upon the duties of professor of Hellenistic Greek and Hebrew at Carmarthen College.—November, 1896, September, 1898."

**Frenchay (near Bristol).**—For the past three months the cause at Frenchay has been under the care of Mr. F. Heming Vaughan, of Manchester, whose ministrations have been very acceptable to the congregation there. On Sunday, Sept. 18, the usual harvest festival services took place, and sermons were preached by Mr. F. Heming Vaughan. A well-attended tea was held on Wednesday, the 21st ult., after which there was a public meeting. Mr. F. Heming Vaughan took the chair. The Rev. A. N. Blatchford, of Bristol, gave an earnest address, and Mr. Woodward, of Clifton, who also spoke, gave some interesting particulars of the time when he was a member of the congregation. The Lewins Mead choir, with their organist, Mr. J. Y. Pearce, contributed to the enjoyment of the evening by giving some very finely-rendered anthems.

**Gloucester.**—Very successful harvest thanksgiving services were held on Sunday last. Appropriate hymns and anthems were sung and collections made in aid of the choir fund.

**Graig: Trebanos.**—On Sunday and Monday, 25th and 26th ult., the half-yearly meetings were held. The officiating ministers were Revs. W. Griffiths, Ph.D., B.D., Pontypridd, and L. Williams, Rhydygwin. Mr. Williams's sermons were mostly practical, but Mr. Griffiths's expounded Unitarianism very plainly and explicitly. Very many strangers attended the several meetings, and from what we gathered they thoroughly enjoyed themselves. The chapel was over-crowded. The choir sang most beautifully under the leadership of Mr. Davies. This cause is very flourishing. The members being working-men are greatly handicapped owing to remaining debt.

**Knutsford.**—The Sunday-school anniversary and harvest thanksgiving services were held on Sunday last, Sept. 25, morning and afternoon, the

minister, the Rev. G. A. Payne, being the preacher. Solos were sung at each service by Miss F. Lang, and in the afternoon the choir sang the anthem "O Lord, how manifold." The chapel was beautifully decorated with fruit, corn and flowers. The services were continued on Tuesday evening, the 27th, when the Rev. Denny Agate, B.A., of Altrincham, was the preacher. The collections, including donations, amounted to £12 3s.

**Liverpool: Ancient Chapel of Toxteth.**—A meeting of the congregation was held after morning service last Sunday, when Mr. P. H. Holt presided, and explained that Mr. Robert Washington, who had been chapelkeeper for many years, had felt that the time had come when he must, on account of age, resign his duties. Mr. Holt then presented him with a cheque and testimonial, and expressed the regret of the congregation at losing his services, and the esteem in which he was held by all who knew him.

**London: Hackney (Presentation).**—On Tuesday evening a well-attended meeting was held to bid farewell to the Rev. S. F. Williams on his departure for India as representative of the B. and F.U.A. Besides the members and friends of the congregation there were present a deputation from the Executive Committee and other officers of societies with which Mr. Williams has been connected. The chair was taken by Mr. A. T. Collier, who said they would rather have met to welcome than to say good-bye to Mr. Williams, and he was sure all would heartily join in the expressions of regret and good wishes which would be spoken. The Rev. Dr. Brooke Herford, President of the B. and F.U.A., said he knew he had been charged by some Hackney friends with having taken their minister from them and sending him to India; but he remembered that it was only a few months since he obtained forgiveness from the friends at Scarborough for having brought him to London. (Laughter.) In all earnestness he believed Mr. Williams' departure for India had come about quite naturally, and he would say, providentially; and he trusted that it would be abundantly successful. It was not an ordinary "mission" that he went to carry on, but it was an attempt to help the Indian brethren to develop their own religious thought and life. Mr. Williams would certainly have a warm and hearty welcome from the Brahmos, and if he could help them to compose their differences and unite in one great movement, he would be doing a most useful and memorable work. He wished him very heartily "God-speed," and trusted he would find as good friends in India as he was leaving behind him. The Rev. W. C. Bowie said Mr. Williams had been of such service in our churches and organisations that his going away would be felt as a serious loss; but they fully expected that with his gifts and talents he would render a more than equivalent service in India. Mr. Ion Pritchard, Chairman of the Indian Committee, gave some particulars illustrative of the scope and character of the work which lay before Mr. Williams; Mr. S. S. Tayler, President of the London District Unitarian Society, and the Rev. F. Allen, Secretary of the London and South-Eastern Provincial Assembly, in the name of their societies, also wished every success to Mr. Williams. Mr. C. E. Green then, on behalf of the subscribers, begged Mr. Williams' acceptance of several gifts, including a handsome ring, dressing case, and travelling bag, and a cheque for sixty-five guineas; and in the name of the church he bade him good-bye. Mr. Williams, who spoke with much emotion, thanked all who had spoken so kindly of him and his work, and who had joined in that very kind presentation. As one who was closing a happy ministry amongst them, he wished to say how greatly he had appreciated the help and friendly words they had afforded him in his labours. He was going out, as he understood, not to build up Unitarian churches, but to help brethren to develop their own faith by the aid of all he could bring them of Christian truth. He would add that he had come out of a narrower faith into Unitarianism long ago; he had lived in the broader faith for thirty years, and in it he hoped to die. He felt it to be the hope of his own soul and the hope of the age. If Unitarians would have it become more effective they must show themselves men and women of the type that such a religion should produce—active, intelligent in benevolence, abreast of the needs of the hour, upright citizens, diligent in every good work. Once more he would thank them all, and hope that he might meet them again on his return. The formal proceedings then closed, Mr. Williams set sail on Thursday for Bombay by the P. and O. steamer *Arabia*.

**London: Peckham.**—Harvest services were held on Friday evening, Sept. 23, and continued on Sunday, the 25th. The first service included selections from *The Rainbow of Peace*, together with anthems and solos. The subject of address by the Rev. G. Carter was "The Rainbow." On Sunday

there were good audiences, that in the evening being exceptionally large. Addresses were given by the minister on "The Useful and the Beautiful" and "The Promised Land." Good collections were taken.

**Manchester: Upper Brook-street.**—The harvest festival services were held on Sunday last. The church was tastefully decorated and there were good congregations. The preachers at the three services were the Rev. P. M. Higginson, M.A., Rev. W. Holmshaw, and Rev. C. Peach, pastor. Arrangements are now completed for the third season of our popular Monday evening lectures in the church. Lectures will be given on consecutive Monday evenings before Christmas on "Men and Movements of the Nineteenth Century." The lecturers include the Revs. D. Agate, C. Hargrove, W. Binns, C. Peach, Miss Euid Stacey, Mr. F. Brocklehurst and others. Mr. W. H. Shrubsole is also giving us one of his popular scientific lectures. After Christmas there will be a course of interesting illustrated lectures on "Winter Reminiscences of Summer Travels," detailing, for the most part, experiences of our own Church members in Egypt, Spain, Italy, Norway, France, America, Scotland, and special holiday districts in England.

**Middlesbrough.**—On Sunday last, Sept. 25, our church here was re-opened after being closed for cleaning, painting, and decorating, and the erection of a pipe organ, which has been built by Messrs. Harrison, of Durham. Two eloquent sermons were preached by the Rev. E. L. H. Thomas, B.A., of Scarborough, whose subjects were—morning "Cherubim and Seraphim," evening "The Vintage of Abiezer." In the afternoon an organ recital was given by Mr. R. Affleck, J.P. of Gateshead, who opened the organ. All three services were splendidly attended. On Thursday evening, Sept. 29, in connection with the opening services a conversazione was held in the Co-operative Hall.

**Moneyrea.**—The Meeting-house, which has been closed for renovation, painting, and decoration, was re-opened on Sunday last, when special sermons were preached at the noon and five o'clock services by the Rev. E. I. Frapp, of Belfast. In the morning Mr. Frapp preached on the "Claims of Religious Liberalism," and eloquently enforced the pre-eminence of religion over doctrine and the urgent need of making broader views of theology issue in a prayerful piety and a higher integrity of moral character. He uttered an earnest warning against liberalism in religion being regarded as an end in itself and becoming the parent of indifference to the gentle pieties of the spiritual life. In the evening he discoursed on the necessity of discipleship blossoming into apostleship in religion, education, art, and the affairs of citizenship. The collections, including donations, resulted in the sum of £44 19s. 2½d., which, added to the sum of £43 previously subscribed by members of the congregation, will cover the present outlay. The Rev. R. Lytle conducted the devotional part at both services.

**North and East Lancashire Sunday School Union.**—The fourth conference of the year was held at Accrington on Saturday, Sept. 17, when a paper was read by Mr. L. H. Clegg, of Newchurch, the subject being "An Ideal Sunday." The paper was much appreciated, and gave rise to considerable discussion, in which the chairman, Mr. E. Haworth, the Revs. A. C. Smith, T. Leyland, J. J. Shaw, Mrs. Haworth, Messrs. P. Bibby and Ashworth took part. A vote of thanks, proposed by the Rev. A. C. Smith, and seconded by Mr. A. Webster, brought a pleasant meeting to a close.

**Northampton (Appointment).**—The Rev. John Byles, of Wakefield, has accepted the invitation of the congregation to become their minister.

**Plymouth.**—Harvest thanksgiving services were held here on Sunday, Sept. 25. The morning service was conducted by the Rev. J. T. Davis, B.A., and the evening service by the Rev. J. S. Mathers, M.A. Special hymns and anthems were sung and sermons were preached appropriate to the occasion. A special children's service was held in the chapel in the afternoon and was well attended. Mr. A. Chappell, a member of the congregation, gave a very interesting address to the children. Collections were taken, morning and evening, in aid of the Sunday-school, and realised £3 6s. Fair congregations assembled.

**Portsmouth: St. Thomas's-street.**—A harvest thanksgiving service was held on Sunday last, Mr. T. Bond conducting the same. Mr. J. H. Towers and Mr. B. Barron were the soloists. A large congregation attended.

**Pudsey.**—The annual harvest thanksgiving services were held here on Sunday last, the preacher being the minister of the church, Rev. John G. Slater, and the subjects of his discourses, "Bread upon the Waters," and "The Joy in Harvest." In the afternoon the service of song *Under the Golden Sun* was rendered by the choir. The

congregations were good at each service. On the Monday evening a fruit party and social meeting of a successful character was held in the school.

**Rushall: Wilts.**—On Sunday, the 18th ult., the 192nd anniversary of the General Baptist Chapel was commemorated, when special services were held afternoon and evening. The preacher was the Rev. J. A. Brinkworth, of Saffron Walden, Essex. The service in the evening was devoted to harvest thanksgiving. On Monday, at three o'clock, a trustees' meeting was held. After tea a service of song was rendered, entitled *David*, the connective readings being given by the Rev. J. A. Brinkworth. This was followed by a series of addresses, when Mr. William Walker, J.P. of Trowbridge presided, and spoke upon the importance of these Bethels being sustained in our country villages by Non-conformists when sacerdotalism was so rife. The meeting was also addressed by the Revs. — Moody, of Bottlesford, J. A. Brinkworth, Messrs. Giddings, of Upavon, Elliott, of Trowbridge, and J. Keates, the stated minister.

**Saffron Walden.**—The usual harvest services were held on Sunday last. Sermons were preached by the pastor. The body of the chapel was full. We had good collections. On Monday evening a social tea of members of the congregation and seatholders was held.

**Swansea.**—The *Cambrian* of September 23 says, respecting the Rev. Thomas Robinson, who is leaving Swansea to become pastor of our chapel at Hale:—"During his six years' connection with Swansea, Mr. Robinson has been closely identified with the intellectual life of the town. The Unitarian connection in Swansea is not large, judging from the congregations which attend the chapel in High-street; but although there are a good many professing Unitarians in the town they give little support to their place of worship. So that comparatively few people have had the pleasure of listening to the interesting, scholarly, and earnest sermons which are preached by the rev. gentleman. He will be best remembered locally as an ideal popular lecturer on scientific and other subjects, and the papers which he read and practically illustrated at the Free Library and the Royal Institution of South Wales were always listened to with the keenest appreciation. Mr. Robinson is himself an enthusiastic naturalist, and the natural history class which he established in connection with his church did useful work. Mr. Robinson was also the president and the leading spirit in a Shakespearean Society conducted at the Brynmill School, and he was connected with most of the local societies, both intellectual and philanthropic. His paintings were amongst the best exhibited at the annual shows of the Swansea Sketching Club. Altogether, his departure will create a gap which will be difficult to fill in the intellectual life of Swansea. The many friends and admirers which he has made during his connection with Swansea will wish him every success in his new sphere."

**Tamworth.**—On Sunday last harvest services were held, being conducted by the minister of the chapel. While the congregations and collections were good they were below the average. The choir, under the able leadership of the organist, Miss Howard, sang the anthems "O Lord, how manifold," and "Praise the Lord, O Jerusalem."

**Walsall.**—A vacancy having occurred on the Executive Committee of the Walsall Hospital (the institution made famous by Sister Dora), our Walsall minister, the Rev. P. Dean, has this week been elected to the office. Mr. Deane has for many years been a member of the General Committee of the Hospital, and the last time he was elected he was at the head of the voting, tying with the Chairman.

**Walthamstow.**—Our harvest thanksgiving services were held on Sunday last. The building was very tastefully decorated with flowers, fruit, vegetables, &c. The attendances were very good, nearly 60 in the morning, about 80 at the children's service, and in the evening almost every seat was occupied, there being close upon 120 present. The Rev. Charles Yates conducted the morning service, and Mr. C. A. Ginever the afternoon and evening service. At the latter the anthem "O Lord, how manifold are Thy works" was very well rendered. A collection was taken towards the funds for the erection of the proposed small addition to the building.

**Wick.**—The annual harvest thanksgiving service was held on Monday last, when sermons were preached in English by the Rev. W. J. Phillips, Nottage, and in Welsh by the resident minister, the Rev. David Evans. There was an overflowing congregation, and the service was most earnest and helpful throughout. A few friends from the sister church at Nottage drove over, and, as usual, were hospitably entertained.

## OUR CALENDAR.

SUNDAY, OCTOBER 2.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M.  
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.  
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Mr. HERBERT RIX.  
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.  
 Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.  
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS. Special Sermons. Commencement of his Ministry.  
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.  
 Hampstead, Roslyn-hill Chapel, 11.15 A.M., Dr. BROOKE HERFORD, at the close the Communion, and 7 P.M., Rev. W. G. CADMAN.  
 Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS, and 7 P.M., Rev. T. E. M. EDWARDS.  
 Islington, Unity Church, Upper-street, 11 A.M., Rev. G. DAVES HICKS, M.A., Ph.D., and 7 P.M., Rev. J. Pollard, of Kentish Town.  
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Nature's Coronation." Evening, "The Voice of the Earth."  
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.  
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, Young People's Service. Evening, "Institutions and Ideals—The Theatre."  
 Mansford-street Church and Mission, Bethnal Green, Harvest Services, 3 P.M., Rev. V. D. DAVIS, B.A., and 7 P.M., Rev. BROOKE HERFORD, D.D.  
 Peckham, Avondale-road, 11 A.M., 3 P.M., and 6.30 P.M., Rev. G. CARTER.  
 Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.  
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Morning, "Never Man spake like this Man." Evening, "Three Swiss Sundays."  
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.  
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.  
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Mr. ALFRED J. CLARKE.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.  
 BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.  
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
 BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.  
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.  
 CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.  
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.  
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
 EASTBOURNE, Lisimore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. J. FERGUSON.  
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.  
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. H. S. PERRIS, M.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.  
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Ancient Races of Men and the Book of Genesis."  
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.  
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. W. BIRKS.  
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.  
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. W. BIRKS.  
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.  
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.  
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLS-LOVED.  
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. H. S. SOLLY, M.A.  
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.  
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,**  
 SOUTH-PLACE, FINSBURY. — Oct. 2nd, at 11.15, J. CLARKE, M.A., "The Ethics of Evolution."

**ETHICAL RELIGION SOCIETY,**  
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—October 2nd, at 11.15, Dr. WASHINGTON SULLIVAN, "The Ethics of the Press."

**RELIGIOUS CONFERENCES** (under the auspices of the Central Postal Mission) are held the **FIRST SUNDAY** of every month, at 5 o'clock, at **COLLEGE CHAPEL**, Stepney Green, E.  
 Oct. 2nd.—"The Place in History of Christ and Christianity." Introduced by P. E. VIZARD. All are welcome.

## BIRTHS.

DAVIS—On the 27th September, at Evesham, the wife of Rev. Rudolf Davis, of a daughter.  
 HOLLAND—On September 26th, at Wood Green, London, N., the wife of Arthur Mangnall Holland, of a son.

## MARRIAGES.

CUNLIFFE—COATES—On the 27th ult., at Union Church, The Royalty, Sunderland, by the Rev. G. H. R. Garcia, B.A., assisted by the Rev. A. Cunliffe Fox, B.A., of Glossop, Tom Arthur, only son of the late George Cunliffe, of Bolton and Arnside, to Margaret, eldest daughter of John Coates, Belford House, Sunderland.  
 KEATING—BÜRCHER-ANDERLÉDY—On the 22nd September, at Bérissal (Valais), by the Curé of Glis, in the presence of Mons. le Baron Stockalper, Mayor of Brigue, and Mons. Galland, H.B.M.'s Consul at Lausanne, Arthur Richard Keating, of 42, Tulse Hill, S.W., to Aline Hélène, daughter of Mons. L. Burcher-Andrédy, of Bérissal.

## DEATHS.

MUMMERY—On the 27th Sept., at Wood Green, Martha Louisa, the dear wife of Dr. Mummery, in her 75th year.

## "THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

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## UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION 1898-99.

The OPENING ADDRESS will be delivered by the Principal, the Rev. ALX. GORDON, M.A., at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, October 5th, 1898, at Five o'clock.

The subject of the Address will be "The Place of Belsham in the Unitarian Movement."

The attendance of all friends of the Institution is invited.

For the Committee,

DENDY AGATE, } Hon. Secs.  
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Morning Sermons by the Rev. FRANK K. FREESTON on "PRESENT DAY QUESTIONS Affecting Christianity and the Church."

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 "16—"The Broad Church Revival."  
 "23—"The Decline of Nonconformity?"  
 "30—"The Freedom of the City." (Citizen Sunday.)  
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Students are expected to enter their names between 2 and 4 o'clock on Wednesday, Oct. 5th.

The Inaugural Lecture will be delivered by Professor SILVANUS THOMPSON, D.Sc., F.R.S., at 4.30 P.M. on Thursday, Oct. 6th.

Further information on application to the Principal.

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Our effort has the personal approval and support of the Revs. S. A. Steinthal, P. M. Higginson, Ch. Street, and many other Ministers of the District.

The Bazaar Committee have decided to have no Raffle.

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## WAVERLEY-ROAD CHURCH, SMALLHEATH, BIRMINGHAM.

The OPENING SERVICE of the new church will be held on SATURDAY, Oct. 8th. Professor J. ESTLIN CARPENTER, M.A., of Manchester College, Oxford, will preach at 3 P.M.

A PUBLIC MEETING will be held in the Church at 6.30 P.M., presided over by ARCHIBALD KENRICK, Esq.

Speakers—Revs. J. C. Street, L. P. Jacks, M.A., J. Wood, A. A. Charlesworth, H. Harold Johnson, B.A., Howard Smith, Esq., Geo. Titterton, Esq., and others.

On SUNDAY, Oct. 9th, Services will be held in the Church at 11 A.M. and 6.30 P.M.

Friends are cordially invited to attend.

## WAVERLEY-ROAD CHURCH, SMALL HEATH, BIRMINGHAM.

A BAZAAR will be held on WEDNESDAY, NOV. 30th and on the three following days in the MASONIC HALL, NEW-STREET, BIRMINGHAM, in aid of the CHURCH BUILDING and FURNISHING FUND. The Committee are anxious to raise a sum of £500, and earnestly solicit contributions in money or goods, which will be thankfully received by any of the undersigned:—Miss NUTTLEFOLD, Halffield, Edgbaston, Birmingham; Mrs. H. NEW, 27, Wheelers-road, Edgbaston, Birmingham; Mrs. ARCH. KENRICK, 4, Carpenter-road, Edgbaston, Birmingham; Mrs. EDWARD TOWNLEY, Ferndale, Prospect-road, Moseley, Birmingham; Mrs. GEO. TITTERTON, The Uplands, Greenhill-road, Moseley, Birmingham; Rev. H. HAROLD JOHNSON, B.A. (Minister), 143, Waverley-road, Small Heath, Birmingham; J. H. FORRESTER (President), 51, Charlotte-road, Edgbaston, Birmingham; W. H. KEMPSON, 33, Barrow's-road, Sparkbrook, Birmingham; A. LANGFORD, 21, Wilton-road, Sparkhill, Birmingham; W. H. NIGHTINGALE, 7, Lloyd-street, Small Heath, Birmingham; Mrs. HODGETTS, 193, Cattell-road, Small Heath, Birmingham; or to the Honorary Secretary of Bazaar, JAMES P. DUFFIELD, 29, Bowyer-road, Saltley, Birmingham.

THE COMMITTEE OF MANCHESTER COLLEGE (Oxford) offer a PRIZE of £100 for the best Elementary Treatise on the Principles of the Critical Emendation of the Hebrew Text of the Old Testament (to include a Discussion on the Causes of Existing Corruptions and on the Critical Use of the Ancient Versions, as well as on Palaeographical and other methods for a Restoration of the original Text).—For full particulars and conditions, apply to the SECRETARY of the College, 1, St. James's-square, Manchester.

## PROVINCIAL ASSEMBLY

OF

Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.

The TENTH ANNUAL MEETING will be held at ADRIAN-STREET CHURCH, DOVER (three minutes' walk from the market-place), on TUESDAY, October 4th, 1898.

RELIGIOUS SERVICE, 11.30 A.M. Preacher: Rev. T. W. FRECKELTON. The Introductory Service will be conducted by the Rev. SILAS FARRINGTON, of Richmond. Collection in aid of the Funds of the Assembly. Luncheon at the Hôtel Métropole, Cannon-street, 1.15 P.M.

BUSINESS MEETING in Adrian-street Church, 3 P.M., G. W. CHITTY, Esq., President, in the Chair. Tea at the Hôtel Métropole, Cannon-street, 5.30 P.M.

PUBLIC MEETING in the Adrian-street Church, at 7.30. Chairman: Rev. JOHN PAGE HOPPS (of Croydon), supported by the Rev. W. Copeland Bowie, M.L.S.B. (Secretary of the British and Foreign Unitarian Association), Rev. Frank K. Freeston, Rev. Dr. George Dawes Hicks, M.A., Mr. F. Lawson Dodd, L.R.C.P., &c., and other gentlemen. Tickets for the Luncheon, 2s., and Tea, 9d. each (Ministers and Delegates free) if purchased before Sept. 30th, after that date the Luncheon Tickets will be 4s. 6d.

To be obtained of the Secretaries of any of the Churches or Chapels connected with the Assembly, of Mr. PHILIP GREEN, Essex Hall, London, W.C., or of the Hon. Sec., Rev. FREDERIC ALLEN, 5, Holland-grove, S.W.

[Special Notice.—The friends who intend going to Dover by the 9 A.M. Boat Express on Oct. 4th, at Special Fare of 5s. (from Holborn Viaduct and Herne Hill Stations only), must produce the Coupon attached to their Luncheon Ticket when purchasing the Railway Ticket. The return train leaves Dover at 7.15 P.M.

## GENERAL BAPTIST ASSEMBLY.

The 245TH ANNUAL ASSEMBLY will take place at the BETHNAL GREEN-ROAD CHAPEL, LONDON, on WEDNESDAY and THURSDAY, October 5th and 6th.

The proceedings will commence on Wednesday, Oct. 5th, with DIVINE SERVICE at 7.30. The Devotional Part will be presided over by the Rev. W. HARVEY SMITH. The SERMON will be preached by the Rev. S. BURROWS (of Dover).

On Thursday, Oct. 6th, a short Devotional Meeting at 10 o'clock, followed by the PRESIDENT'S ADDRESS, by Mr. T. BOND (of Portsmouth). After which the usual BUSINESS CONFERENCE, &c., and at 7 o'clock, a Communion Service, conducted by the Rev. A. J. MARCHANT (of Deptford).

Luncheon and Tea as usual during the day.

C. A. HODDINOTT, Gen. Sec.

## NORTH MIDLAND ASSOCIATION.

The ANNUAL MEETINGS will be held at LEICESTER on TUESDAY, October 11th.

At 11.30 A.M. the Annual Service in the Great Meeting, when the Rev. H. S. PERRIS, M.A., will take the first part, and the Rev. H. E. DOWSON, B.A., will preach the Sermon. 2 P.M., Business Meeting. 5 P.M., Conference. Paper by the Rev. DENDY AGATE, B.A., on "Aims and Experience in Forward Movement Work."

This is the Centenary Meeting of the Association of Presbyterian Ministers and Congregations.

## UNITARIAN CHAPEL, LORD-STREET, OLDHAM.

A BAZAAR will be held in the Schoolroom on NOVEMBER 17th, 18th, 19th, and 21st, 1898, to commemorate the Twenty-first Anniversary of the Opening of the present Chapel.

Mr. Alderman W. B. BOWING, J.P., of Liverpool, has kindly consented to open it on the 17th, and GEORGE H. LEIGH, Esq., of Swinton, on the 18th, and WILLIAM WATTS, Esq., of Langsett, near Penistone, on the 19th. At least £500 is required. Money or Goods will be gratefully received by J. ARTHUR PEARSON, 195, Windsor-road, Minister.

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## THE NEW WORLD.

Vol. 7. No. 27. SEPTEMBER, 1898.

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